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CONTRASTED EDITIONS OF THE NEW TESTAMENT BEING THE OLD AND NEW VERSIONS ARRANGED IN PARALLEL COLUMNS

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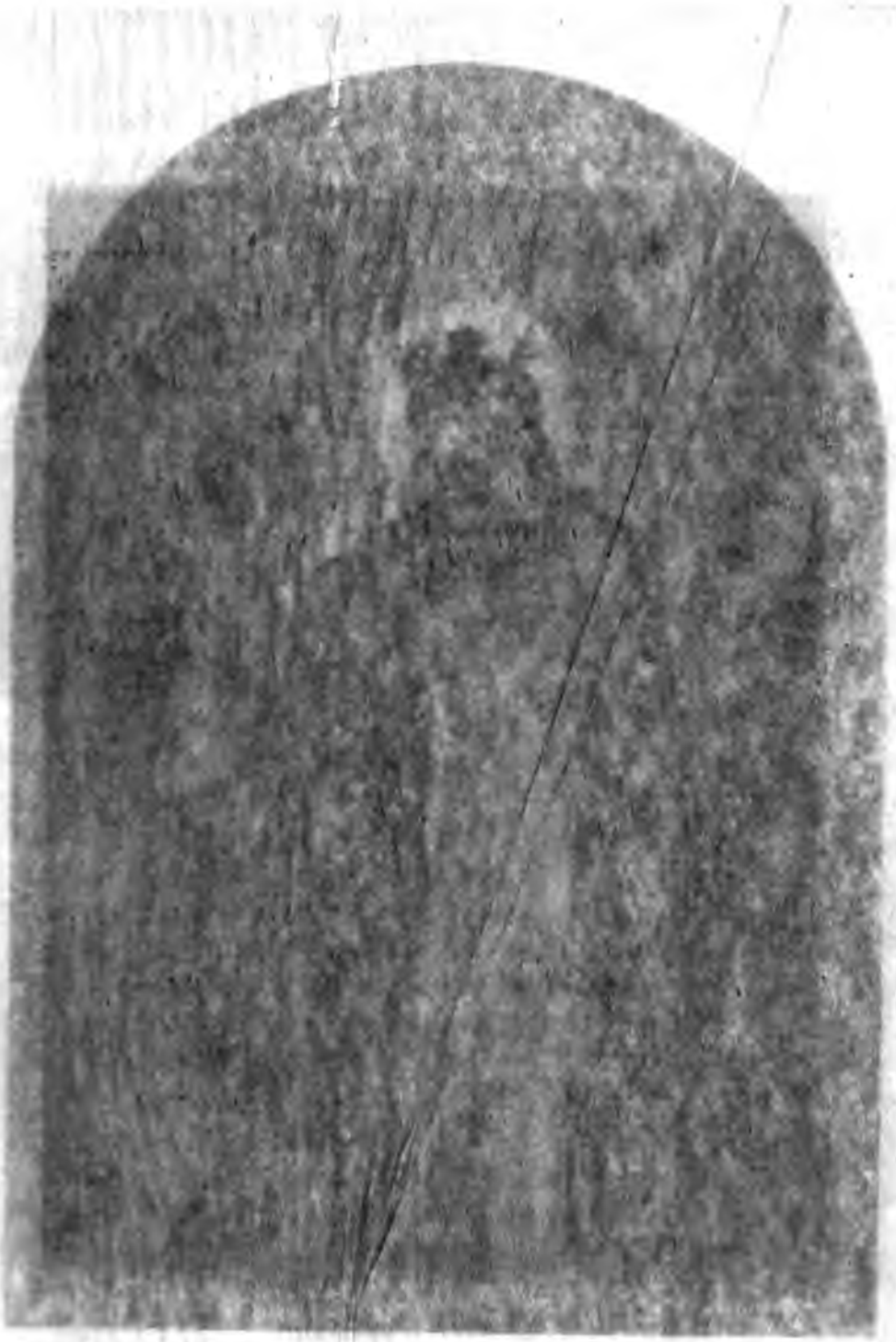

THE LIGHT OF THE WORLD.

"BEHOLD I STAND AT THE DOOR, AND KNOCK"

Rev. III. 20.

CONTRASTED EDITIONS.

THE NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST:

TRANSLATED OUT OF THE ORIGINAL GREEK, AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.

CONTAINING THE OLD (KING JAMES) VERSION AND THE NEW REVISED VERSION, IN PARALLEL COLUMNS, FOR CONVENIENCE IN REFERENCE AND COMPARISON.

WITH A

CONCISE HISTORY OF REVISION,

—BY—

REV. MOSELEY H. WILLIAMS,

EDITOR OF THE "SUNDAY-SCHOOL WORLD," ETC.

CONTAINING

AN ACCOUNT OF THE ORIGIN AND OF THE TRANSMISSION OF THE NEW TESTAMENT SCRIPTURES, AND OF THE MANY TRANSLATIONS AND REVISIONS THAT HAVE BEEN MADE; ALSO, A COMPLETE HISTORY OF THIS LAST GREAT REVISION BY THE MOST EMINENT BIBLICAL SCHOLARS OF THE WORLD.

EMBELISHED WITH TWO FINE ENGRAVINGS ON STEEL.

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PUBLISHED BY

THE NATIONAL PUBLISHING CO.

PHILADELPHIA, PA., CHICAGO, ILL., ST. LOUIS MO., AND ATLANTA, GA.

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PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces

of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the

Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully

and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4 That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem

to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application, however, of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a

studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence;* that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the

same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this

participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of

the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and ana-

lysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which its seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words

in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals in the text at the beginning of the chapters and verses.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as

also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot

forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11*th November* 1880.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE NEW TESTAMENT.

	PAGE
S. Matthew	81
S. Mark	195
S. Luke	267
S. John	391
The Acts	479
To the Romans	599
I. Corinthians	647
II. Corinthians	694
To the Galatians	725
To the Ephesians	741
To the Philippians	759
To the Colossians	770
I. Thessalonians	781
II. Thessalonians	790
I. Timothy	796
II. Timothy	808
To Titus	817
To Philemon	822
To the Hebrews	825
James	860
I. Peter	873
II. Peter	886
I. John	894
II. John	906
III. John	908
Jude	910
Revelation	913

HISTORY OF THE

REVISED NEW TESTAMENT.

CHAPTER I.

HOW THE BIBLE CAME TO US.

No literary sensation since letters were invented has equalled that caused by the issue of the Revised Version of the New Testament on the twentieth day of May, 1881. Public expectation had been excited to the utmost by newspaper comments, ministerial discussions, and conversations in every intelligent home. Although the most liberal preparations had been made to supply the popular demand for the new book, they proved entirely inadequate. It was cabled from England that two millions of copies were sold in London within the first two days. The four hundred thousand copies imported into America were not adequate to supply the first day's orders. The leading book-stores of New York and Philadelphia were thronged with eager buyers as soon as opened. Copies went to every considerable city and town by lightning express. Some of the great daily papers reprinted the whole of the revised New Testament in a single issue, and disposed of immense editions. The news-stands displayed the new book side by side with the daily and weekly papers. Newsboys, with arms full of Testaments, shouted it about the post-offices, exchanges, and leading resorts, and found eager customers. Readers who study this new version of the Word of God will wish to know how it was secured, and we purpose to tell for them briefly the story of the Revised New Testament. To understand this fully, we must go back to the original tongues of Scripture.

THE OLD TESTAMENT IN HEBREW.

The Bible contains a revelation from God concerning truth, luty, and destiny. Holy men of old wrote as they were inspired by the Holy Ghost. They must use language which men could understand. In Old Testament times Hebrew was the language of God's people, and so that portion of the divine Word was written in the Hebrew tongue. The Jews preserved their sacred writings with the utmost care. Each word and letter was counted. The Hebrew Bible of to-day is printed from the so-called Masoretic text, which was punctuated and vocalized by a body of Jewish scholars who lived at Tiberias on the Sea of Galilee, and at Sora in the Euphrates Valley, from the sixth to the twelfth centuries. They affixed the vowel points, which were not in the original text. The oldest existing Hebrew manuscripts date from the tenth century. The whole Hebrew Bible was first printed in 1488, before Columbus discovered America. A second edition appeared in 1494, and all Hebrew Bibles printed since that time have been substantially reproductions of those two editions.

The conquests of Alexander the Great extended the use of the Greek tongue, which gradually became the medium of communication throughout the civilized world. It supplanted the Hebrew in common use among the Jews, and the Old Testament was translated into Greek by a company of learned Jews at Alexandria, B. C. 285. This translation was called the Septuagint — *i. e.* seventy, a round number for the seventy-two scholars who are said to have been engaged upon it. The Septuagint, commonly designated by the Roman numerals LXX., was in general use in the time of Christ. It was quoted from by the New Testament writers and the Greek Fathers, was made the basis of early translations into Latin, and is the authority in the Greek Church to this day.

THE NEW TESTAMENT IN GREEK.

As Greek was the language both of scholarship and common life at the beginning of

the Christian era, the books of the New Testament were written in Greek, between the years 39 and 98 A. D. It was a literary age, and copies of the sacred text multiplied rapidly. The manuscripts were all written out by hand, and of course were liable to many errors. They were also written upon perishable materials, and would naturally be destroyed in the lapse of time. But, more than this, a determined attempt was made to destroy the sacred writings. The emperor Diocletian issued an edict in 303 A. D. that all copies of the Scriptures should be burned. No manuscripts of the Scriptures of an earlier date than the fourth century are now known to be in existence.

In the case of the New Testament the number of manuscripts is very large, considering the labor and expense of transcribing. They are divided into two classes: The *uncials*, which are written throughout in capitals, and with no division of words or of sentences, and with very few and simple marks of punctuation. The writing is in columns of uniform width, from one to four on a page, the letters filling out the page irrespective of the completion of a word. The pages resembled the following in their general appearance, though they were of course wider and longer; and from these specimens some idea may be formed of the difficulty of reading uncial manuscripts:

INTHEBEGI	WORDWASG	EMADEBYHI	INHIMWASLI
NNINGWAST	ODTHESAME	MANDWITHO	FEANDTHELI
HEWORDAN	WASINTHEB	UTHIMWASN	FEWASTHELI
DTHEWORD	EGINNINGW	OTANYTHIN	GHTOFMENA
WASWITHG	ITHGODALL	GMADETHA	NDTHELIGHT
ODANDTHE	THINGSWER	TWASMADE	SHINETHIND

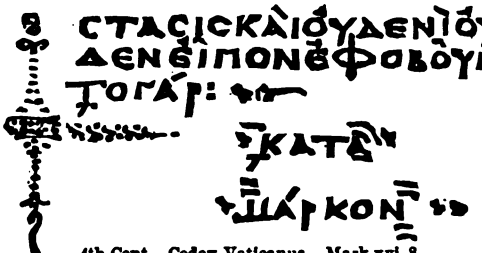
JOHN I. 1–5.

The material was parchment in book-form. The uncials go down to the tenth century. The most important uncial manuscripts are the Sinaitic of the fourth century (discovered by Prof. Tischendorf in the convent of St. Catherine, on Mount Sinai, 1859, and published in facsimile 1862), the Vatican of the same age (in the Vatican Library at Rome), and the somewhat later Alexandrian (in the British Museum, London).

Specimens of existing MSS. of the Scriptures.

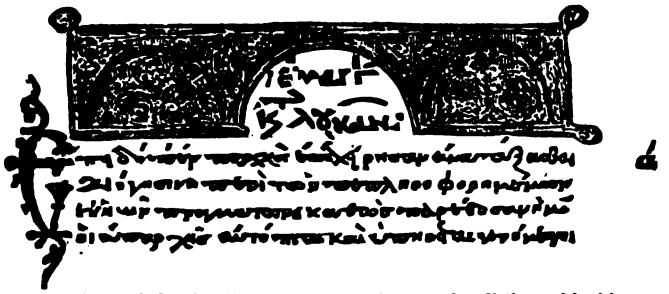
4th Cent. Codex Sinaiticus.—1 Tim iii. 16.
το της ευσεβειας | μυστηριον [θε late corr.] ος ε.

4th Cent. Codex Sinaiticus.—John i. 18.
μονογενης θ[εο]ς [ο ων corr.] εις τον.



4th Cent. Codex Vaticanus.—Mark xvi. 8.
στασις και ουδενι ου | δεν ειπον εφοβουν | το γαρ

5th Cent. Codex Alexandrinus.—John i. 1.
Εν αρχη ην ο λογος και ο λογος ην | προς τον θ[εο]ν και θ[εο]ς ην ο λογος.



10th Cent. Codex Basiliensis, known to Erasmus, but little used by him. —Luke i. 1-2 nearly, as in all Greek Testaments.

[From Dr. Schaff's Dictionary of the Bible, by permission.]

The second kind of manuscripts, the *cursives*, are so called because written in *running-hand*. The uncial form was, however, retained for some time after this in church copies.

CHAPTER II.

TRANSLATIONS OF THE BIBLE.

ALTHOUGH the revelation of God's truth was first given to the race in Hebrew and Greek, it was designed to be extended to people of every tongue and nation. This truth was very early felt and acted upon by devout men. Even in the Old Testament times, as appears from Nehemiah viii. 8, the sacred Hebrew books were explained in Chaldee for the benefit of the Jews, who had lost the knowledge of their native tongue during their captivity in Babylon. The Greek version, called the Septuagint, was made before the Christian era. A translation was made directly from the Hebrew into the Syriac. This version, called the Peshitc, probably dates from the second century. At a very early period a Latin version was made from the Septuagint, and the Latin Vulgate of Jerome was made A. D. 385–405. This version was declared by the Council of Trent in 1536 to be of equal authority with the original Scriptures. The German Bible now in use, the translation of Martin Luther, was first published in 1522, but before his time fourteen editions of the entire Bible had been printed and circulated in Germany. A French version made by Le Fèvre was published at Antwerp in 1530. Other French versions have been made by Olivetan (a cousin of Calvin, who improved the translation), by Martin Ostervald, and by De Sacy. A Dutch version was ordered by the Synod of Dort, in 1619, which has been regarded as "the most accurate of all present modern versions."

EARLY ENGLISH TRANSLATIONS.

The story of the English Bible is one of the most remarkable in all the history of the Book of books since the manuscripts left the hands of the inspired writers.

In a book entitled "Our English Bible and its Ancestors," the Rev. Mr. Walden says:

"The experience of the Bible in its endeavors to reach the people has its best and most heroic history in the case of the Anglo-Saxon mind and of the English tongue. The spirit of Anglican independence of the Roman rule has in this its most striking illustration, and the annals of the Reformation in England are bound up and identical with the annals of the English Bible. There would seem to have been a remarkable tendency in the early English Church, before Roman interference set in so strongly, to bring the Scriptures to the common people. In the great British collections, the libraries of Oxford, of Cambridge, and of the British Museum, many vestiges of this tendency may be found in curious fragments of Anglo-Saxon and Anglo-Norman versions—rude and imperfect attempts to get portions of the Bible into the vernacular. The oldest of these, attributed to Cædmon, a monk, is the Bible history paraphrased in the alliterative verse of Anglo-Saxon poetry. The Venerable Bede, who always wrote in Latin, is yet associated with a version of St. John's Gospel in his native tongue. A Psalter is extant, said to be by a Saxon bishop of the seventh century. A few chapters of Exodus and the Psalms were translated by King Alfred, who is recorded to have said that he desired 'all the free-born youth of his kingdom should be able to read the English Scriptures.' There are three versions of the Gospels and some fragments of the Old Testament referred to the ninth and tenth centuries. Three or four more of the Gospels are assigned to the eleventh and twelfth centuries. Then, in the thirteenth century, a translation into Norman French of the whole Bible by an unknown hand, and various fragmentary versions of the Psalms and other portions of the Bible, seem to have appeared here and there; all in uncouth, grotesque, and unintelligible lettering to the modern eye, but hungrily read by the educated among the people

of those passing centuries." But the knowledge of letters at that time belonged only to the clerical and educated classes. The common people had no share in the word of God in their vernacular. When Wycliffe began his great work of translating the Scriptures, he declared that he found nothing extant to help him. The facts in the following account of succeeding translations have been derived largely from Dr. Schaff's "Dictionary of the Bible:"

JOHN WYCLIFFE'S TRANSLATION.

John Wycliffe lived in the fourteenth century, in the dawn of English literature. He was contemporary with Chaucer the poet and Mandeville. The great seats of learning, Oxford and Cambridge, in his day became, in a measure, worthy the name of universities. Oxford is said to have had thirty thousand students in the beginning of the fourteenth century. But printing was not yet discovered, and all books had to be multiplied by the slow process of writing them out by hand. The work of translation occupied Wycliffe many years.

The Rev. Dr. Krauth, in "Anglo-American Bible Revision," writes of him: "Called to the work of reformation in faith and life, he saw, with the divine instincts of his mission, that nothing but the true rule of faith and life could remove the evil and restore the good, and that the restoration would be permanent only in the degree to which every estate of the Church should be enabled, by possession of the rule, to apply and guard its teachings. He appealed to the Word, and to sustain his appeal translated the Word. He appealed to the people, and put into their hands the book divinely given to shape their convictions. The translation of the Scriptures as a whole into English first came from his hands or under his supervision. It was finished in the last quarter of the fourteenth century. It was made from the Vulgate. Even had Wycliffe been a Greek and Hebrew scholar, it is doubtful whether he could have secured texts of the sacred originals

from which to translate." His version appeared in 1380, and was eagerly read. The Archbishop of Canterbury threatened the "greater excommunication upon any one who should read Wycliffe's version or any other, publicly or privately." Nearly half a century after his death the bones of Wycliffe were dug up and burned, by order of the Pope, and his ashes thrown into the Avon:

"The Avon to the Severn runs,
The Severn to the sea,
And Wycliffe's dust shall spread abroad,
Wide as the waters be."

WILLIAM TYNDALE'S TRANSLATION.

The method of printing from movable type was discovered in the fifteenth century, and rendered efficient service in disseminating the translations of Scripture subsequently made. William Tyndale was born in 1484, and was burnt at the stake as a martyr to religious liberty, October 5, 1536. He determined "to cause the boy who driveth the plough to know more of the Scriptures" than had been known by those who pretended to be learned divines. Luther was his contemporary, and it is said that the two great translators met at Wittenberg. Tyndale's translation appeared at Worms in 1525, and was circulated in England in 1526.

MILES COVERDALE (1488-1569)

is the next name upon the list. His translation of the entire Bible appeared October 4, 1535, prefaced by a fulsome dedication to the king, Henry VIII. In order to render the volume more attractive, it was illustrated with several woodcuts. It was avowedly not made from the original tongues, but from three Latin and two German translations. The Old Testament was based chiefly on the Swiss-German (Zurich) Bible, and the New Testament on Tyndale, although with many variations. This translation had but little influence upon the so-called Authorized Version.

THE "THOMAS MATTHEW" BIBLE

was a compilation, although not a mechanical one, under this assumed name, made by JOHN RODGERS (1505–55), Tyn-

dale's friend—who is famous as the first Marian martyr, burnt at Smithfield, February 4, 1555—from the above-mentioned translations of Tyndale and Coverdale. It was published in London, 1537, but probably printed by Jacob van Meteren in Antwerp. The publishers, Messrs. Grafton & Whitechurch, in some way interested Archbishop Cranmer in this edition who, through Cromwell, Earl of Essex, procured a royal license for it, and this Bible became the first authorized version.

RICHARD TAVENER (1505–75)

issued a revised edition of the Matthew Bible in 1539, but it never was widely used. Its sale may have been stopped by the publication of the so-called Great Bible.

THE "GREAT BIBLE,"

sometimes called Whitechurch's, after one of the printers' name, or oftener "Cranmer's Bible," from the mistaken idea that he was the editor of it, was published in London, 1539. Its name came from its size; its pages are fully fifteen inches in length and over nine in breadth. Its text is Matthew's, revised by Coverdale. It was the first edition which printed in a different type the words not found in the original. It also derives interest from the fact that the Scripture sentences in the English Prayer-book in the Communion Service, in the Homilies, and the entire Psalter are taken from it.

In 1540 appeared the CRANMER BIBLE, so called from the Archbishop's prologue, but in fact only a new revised edition of the Great Bible of the previous year.

THE GENEVA VERSION (1560)

was made by the refugees from the Marian persecution, principally by William Whittingham (1524–89), whose wife was Calvin's sister. But the Genevan *Bible* must not be confounded with the *New Testament* which appeared there in June, 1557, the fruit of the editorial labors of Whittingham. The Genevan Bible was begun the January following. The New Tes-

tament had for the first time the division of verses (following the Greek of Stephens, 1551), with the numbers prefixed. It had also characteristic marginal notes, and marked by *italics* the words supplied. ". . . It became at once the people's book in England and Scotland, and it held its place not only during the time of the Bishops' Bible, but even against the present Authorized Version for at least thirty years. It was the first Bible ever printed in Scotland (1576–79), and it was the cherished volume in all Covenanting and Puritan households."—EADIE: *The English Bible*, vol. ii. p. 15.

THE BISHOPS' BIBLE.

In the early part of Queen Elizabeth's reign the Great Bible was allowed to be read in the churches as the authorized version, but the Genevan edition was a formidable rival, greatly excelling it in popularity, and besides in accuracy. Thus it came about that a revision was demanded, and this Archbishop Parker (1504–75) was anxious to make. He began it about 1563–64, having distributed the work to fifteen scholars, eight of whom were bishops, and therefore the Bible was called "The Bishops' Bible," and the book was published in 1568. It was a revision of the Great Bible, which in turn was based on "Matthew's" rescension of Tyndale. An effort was made to secure for the Bishops' Bible the royal sanction, but ineffectually. Convocation, however, passed a decree in 1571, "that every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume as lately printed in London, and that it should be placed in the hall or large dining-room, that it might be useful to their servants or to strangers." The order applied to each cathedral, and, "so far as could be conveniently done, to all the churches." The Bishops' Bible supplanted the Great Bible, but could not the Genevan, because that was widespread among the people. The most important fact in its history is that it was made the basis for the rescension which resulted

in the King James's version, which has been before the people as the authorized version for two and a half centuries.

CHAPTER III.

THE KING JAMES'S VERSION.

THIS version has so long held undisputed sway that most of its common readers can scarce think of any other as the true Bible. And all those who read editions issued from the presses of Great Britain are familiar with the dedication:

TO THE MOST HIGH AND MIGHTY PRINCE
JAMES,
BY THE GRACE OF GOD,
KING OF GREAT BRITAIN, FRANCE, AND IRELAND,
DEFENDER OF THE FAITH, &c.,
The Translators of the Bible wish Grace, Mercy, and Peace, through JESUS CHRIST our Lord.

This piece of fulsome adulation has very happily disappeared from most of the Bibles issued from the American press.

THE ORIGIN OF THE KING JAMES'S VERSION.

A recent article in the "North American Review" sketched the beginnings of this important movement:

"The authorized English version, so called — although it was never properly authorized either by king, or parliament, or convocation, but simply by usage — had its birth in the Hampton Court Conference, held in January, 1604. In that noble palace, built nearly a hundred years before by Cardinal Wolsey, on the banks of the Thames, and presented to Henry VIII., there assembled in the presence of King James, and at his invitation, Archbishop Whitgift of Canterbury, Bishop Bancroft of London, seven other bishops, and eight deans, on the part of the conservative conformists, and four leaders of the progressive Puritan party, with the learned Dr. John Reynolds of Oxford, to confer about the burning questions which agitated the then undivided Church of England. The king acted both as moderator and judge, and lost no chance to display his learning and wit during the debate. He rudely rejected every petition of the Puritans, using as his

final argument: 'I will make them conform themselves, or else I will harry them out of the land, or else do worse.' By doing worse, he meant, 'just hang them, that is all.' This was his short method with dissenters.

"In one point, however, he yielded to the obnoxious Puritans, notwithstanding the protest of the bishops. This was the revision of the Bishops' Bible, which had, from Queen Elizabeth's time, been used in all the churches of England, while the Geneva Bible of 1560 was the favorite version of the common people in their families.

"Dr. Reynolds, the real mover of the enterprise, is described by Anthony Wood as a prodigious scholar, who 'had turned over all writers, profane, ecclesiastical, and divine, all the councils, fathers, and histories of the Church.' He was commissioned as one of the translators of the company which had in charge the prophetical books of the Old Testament, but he died in May, 1607, four years before the publication of the work.

"The king was not slow in making preparations. In July of the same year he commissioned fifty-four dignitaries and scholars, who had been selected by some unknown but, no doubt, competent authority, to carry out the revision, and directed Bancroft, who in the mean time had become archbishop of Canterbury, to make provision for the compensation of the translators by church preferment. He divided them into six classes, who were to meet at Westminster (London), Cambridge, and Oxford, two classes in each place."

Although the number of translators appointed was 54, only 47 were actually engaged in the work.

The following are the rules which were composed to govern them in their labors:

"(1.) The ordinary Bible read in the Church, commonly called 'The Bishops' Bible,' to be followed, and as little altered as the truth of the original will permit.

"(2.) The names of the prophets and the holy writers, with the other names of the

text, to be retained as nigh as may be, accordingly as they were vulgarly used.

"(3.) The old ecclesiastical words to be kept; viz.: the word *church* not to be translated *congregation*, etc.

"(4.) When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

"(5.) The division of the chapters to be altered either not at all or as little as may be, if necessity so require.

"(6.) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be preserved in the text.

"(7.) Such quotations of places to be originally set down as shall serve for the fit reference of one Scripture to another.

"(8.) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

"(9.) As any one company hath despatched any one book in this manner, they shall send to the rest to be considered of seriously and judiciously; for His Majesty is very careful in this point.

"(10.) If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

"(11.) When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

"(12.) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and

to move and charge as many as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

"(13.) The directors in each company to be the deans of Westminster and Chester for that place, and the king's professors of Hebrew and Greek in either university.

"(14.) These translations to be used when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's [Rogers'], Coverdale's, Whitchurch's [Cranmer's], Geneva.

"(15.) Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."

How closely these rules were followed it is impossible to say. A passing remark of Selden furnishes nearly all that can now be known of what may be termed the private history of our English Bible: "The translation in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on."—*Table Talk.* When the revision was completed, three copies of the whole Bible were sent [to London]—one from Cambridge, a second from Oxford, and a third from Westminster—where they were committed to six persons, two from each company, who reviewed the whole. This final revision lasted nine months. The work was at last given up to the printer, Robert Barker; the proofs were read by Dr. Thomas Bilson, bishop of Winchester, and Dr. Myles Smith (appointed bishop of Gloucester in 1612).

The first edition of the new revision bore the date of 1611. The printing of the Bishops' Bible was soon stopped, but the Genevan Bible continued to be used until about the middle of the seventeenth century, when King James's version gained general acceptance, and has so continued to be the Bible of the more than a hundred millions of English-speaking people. The beauty of its style has drawn praises from men of most diverse tastes. Mr. Huxley says: "It is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form."

Dr. F. William Faber says: "It lives on the ear like a music that can never be forgotten, like the sound of church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him for ever out of his English Bible."

Rev. Dr. Krauth, one of the Revisers, writes: "The Bible of 1611 encountered prejudices and overcame them; it had rivals great in just claims and strong in possession, and it displaced them; it moved slowly that it might move surely; the Church of England lost many of her children, but they all took their mother's Bible with them, and, taking that, they were not wholly lost to her. It more and more melted indifference into cordial admiration, secured the enthusiastic approval of the cautious scholar, and won the artless love of the people. It has kindled into fervent praise men who were cold on every other theme. It glorified the tongue of the worshipper in glorifying God, and by the inspiration indwelling in it, and the inspiration it has

imparted, has created English literature."

Rev. Mr. Walden beautifully says: "The English Bible, in its present form two hundred and sixty years old in this year of grace, given to the public when Shakespeare, and Bacon, and Raleigh, and Ben Jonson, and Drayton, and Beaumont and Fletcher were living to read and admire, the richest formation of that great and plastic era of our language, the 'bright consummate flower' of saintly labor and scholarly genius, the wonder of literature, coming down with the works of Shakespeare, and, like them, preserving to us the wealth and force of the Saxon tongue—our mother English in its simplicity and perfect beauty—the picturesque structure of an age now long gone by, already gray with antiquity, in whose familiar forms of speech the voices of our forefathers and kindred linger, and the inspiration of the Almighty seems to speak as with the majesty of an original utterance,—the English Bible has impressed itself with an almost overpowering authority upon the Christian heart of to-day, and is looked upon, in many cases, as if it were the actual production of the ancient scribe, and its pages are read and pondered over as if they contained the ultimate and unalterable expression of Divine truth."

It is hard to realize, without stopping to reflect, how long the King James's version has been dominant. Its revisers were at their work when Jamestown, which claims the honor of being the oldest English settlement in America, was founded. The completed work was published in full nearly ten years before the Pilgrims landed on Plymouth Rock, in Massachusetts. Nearly the whole of American history has been written while the English Bible has remained unchanged. Shakespeare, Milton, Bacon, Bunyan, Newton, have added imperishable treasures to English literature. Two centuries and a half of scholarship have been concentrated upon every phase of the divine Word. The time for a revised version of the Scriptures has come.

CHAPTER IV.

THE REVISED NEW TESTAMENT.

THE New Testament, as the inspired word of God, was written in Greek. The English reader is entitled to the best translation of the best Greek manuscripts. The Greek text upon which the version of 1611 was based was imperfect. Prof. Ezra Abbott, of Harvard College, one of the ablest living authorities upon this matter, in an article first published in the "The Sunday-School World," on "The New Testament Text," states the case as follows:

FORMER GREEK TEXTS.

"The principal editions of the Greek Testament, which influenced, directly or indirectly, the text of the common version, are those of Erasmus, five in number (1516–35); Robert Stephens (Estienne Stephanus) of Paris and Geneva, four editions (1546–51); Beza, four editions in folio (1565–98), and five smaller editions (1565–1604); and the Complutensian Polyglott (1514, published in 1522). Without entering into minute details, it is enough to say that all these editions were founded on a small number of inferior and comparatively modern manuscripts, very imperfectly collated; and that they consequently contain a multitude of errors, which comparison with older and better copies has since enabled us to discover and correct. . . . Granting that not many of the changes required can be called important, still, in the case of writings so precious as those of the New Testament, every one must feel a strong desire to have the text freed as far as possible from later corruptions, and restored to its primitive purity."

The work of restoring the text is figuratively and forcibly described by Rev. Mr. Walden in his book, before quoted:

"To recur to the obvious analogy which has prevailed through this history: after two hundred and sixty years have passed it has been found necessary to re-examine and repair the ancient building of the Authorized Version. A new set of workmen have been down in the crypt of the original

languages, and while they have found the massive walls and vaulted archways generally secure, yet, in the New Testament especially, they have discovered so many minor imperfections in this textual foundation, which Erasmus, Ximenes, Stephens, and Beza laid, that its solidity is seriously affected. These new workmen upon the deep-laid foundations, and in a darkness which has all along removed them from popular sight and appreciation, are almost too many now to mention in detail. We must content ourselves with the names of the master-workmen. John Mill began at it before the seventeenth century was out. Then Bengel and Wetstein, in Germany, devoted themselves to it in the first part of the eighteenth century, In this the nineteenth century, Griesbach, Scholtz, Lachmann, and Tischendorf, all Germans, and Tregelles, Wordsworth, Ellicott, and Alford, all Englishmen, have labored so magnificently that even the unscholarly mind has sometimes taken a rush-light and gone down into the crypt to curiously view their stupendous achievements in the way of emendation, and the astonishing contributions to the strength of the original walls, which several of them have made in their discovery of forgotten stones, chiselled for this very work, but left in the quarry until now." To the above names should be added those of Bentley, Professor Westcott, and Dr. Hort (who have been engaged for more than twenty years in the preparation of a critical edition of the New Testament), Dr. Scrivener and Bishop Lightfoot, not to mention others of acknowledged critical ability.

MATERIALS FOR A BETTER GREEK TEXT.

The materials for an accurate text have been secured by an exhaustive comparison of a large number of Greek manuscripts, as Prof. Abbott has grouped them:

"For the New Testament we have manuscripts more or less complete, written in uncial or capital letters, and ranging from the fourth to the tenth century

—of the Gospels 27, besides 30 small fragments; of the Acts and Catholic Epistles 10, besides 6 small fragments; of the Pauline Epistles 11, besides 9 small fragments; and of The Revelation 5. All of these have been most thoroughly collated, and the text of the most important of them has been published. One of these manuscripts, the Sinaitic, containing the whole of the New Testament, and another, the Vatican (B), containing much the larger part of it, were written as early probably as the middle of the fourth century; two others, the Alexandrine (A) and the Ephraem (C), belong to about the middle of the fifth; of which date are two more (Q and T), containing considerable portions of the Gospels. A very remarkable manuscript of the Gospels and Acts, the Cambridge manuscript, or Codex Bezæ, belongs to the sixth century. As to the cursive MSS., ranging from the tenth century to the sixteenth, we have of the Gospels more than 600; of the Acts over 200; of the Pauline Epistles nearly 300; of The Revelation about 100, not reckoning the Lectionaries or MSS. containing the lessons from the Gospels, Acts, and Epistles read in the service of the Church, of which there are more than 400."

The question may arise whether a similar revision of the Greek text hereafter may not render another revision into English equally necessary, but upon this point Dr. Schaff declares, "There is no prospect that any new discoveries will materially alter the result, unless some future Tischendorf should be so fortunate as to find the apostolic autographs; but that, in view of the perishable nature of papyrus, on which they were written, is next to impossible."

THE ACTUAL TEXT USED.

The actual text used by the Committee is shown by one of the English revisers, who writes: "With regard to the text, the Company at once resolved, instead of taking any critical edition of the original as their standard, to be guided by their own judgment as to that which

in every case appeared to have preponderating authority. Any variations of reading which did not affect the sense they disregarded—their object being not to form a continuous Greek text; but every word and particle affecting the sense they carefully weighed. This part of their work, which had to be disposed of before touching the translation, occupied, as will be easily understood, considerable time; and all the more as very soon it was seen, we understand, that two schools of textual criticism were represented in the Company—the one a somewhat radical school, constituting the majority; and a more conservative school, not prepared to carry principles of criticism, correct enough in themselves, out and out, without regard to counterbalancing considerations. These differences, however, we are glad to learn, never disturbed the harmony of the Company, though each party maintained its own view; nor are the passages in which this difference will appear in the forthcoming Revision very many, or such as need seriously disturb the equanimity of the Christian reader. At the same time, the public will have a right to demand the judgment of competent scholars outside the Revision Company on the changes in question, and decide accordingly. With regard to the translation, the Revisers have from time to time been asked whether they have made many changes in the Authorized Version, and their usual answer has been, You may read whole chapters and observe so little change as to lead to the question of a friend to one of them, who had put the book into his hand and bade him read a bit, 'What's the use of spending ten years on nothing more than this?' to which the reply was, 'For all that, if you read again, you will hardly find a verse in which there is not some change.' The secret of this is—a thing the public will be glad to learn—that the Company have all along studied to preserve the *rhythm* and the *ring*—the music, in fact—of our Authorized Version, so far as the changes deemed neces-

sary would admit. In the changes themselves, their rule has invariably been to use biblical words where possible, and where no biblical words would suit, words in use by standard English writers at the time when the Authorized Version was made. The marginal notes will be found to contain much important information, stating what various readings of the *text*, other than that adopted, are supported by "many" or by "some ancient authorities," or "by some (not ancient) authorities," as also what *renderings* of the text, other than that adopted, are worthy of consideration."

THE DEMAND FOR REVISION.

It was felt more and more that the vast results of the research of two centuries, which have been hidden away in commentaries and learned books, should be made accessible to those who could only read God's word in its English version. The children of the nineteenth century ought not to be confined to the scholarship of the seventeenth. A revision of the Authorized Version was desired which, without destroying the charm of the associations clustering about the Bible dear to nine successive generations, should give to the inspired Word the most perfect form now possible. For ten years some eighty of the best biblical scholars in Great Britain and the United States were engaged in the great task of revision.

The history and methods of the work have been detailed by Rev. Dr. Roberts, of the English New Testament Company, and Rev. Dr. Schaff, Chairman of the American Company of Revisers. The following facts, compiled from their statements, may therefore be received with confidence:

BEGINNING OF REVISION IN 1870.

The Anglo-American Revision originated, after long and thorough discussion of the subject, in the Convocation of Canterbury, the mother Church of Anglo-Saxon Christendom; but by a rare combination of circumstances it assumed at the very outset an ecumenical

character, co-extensive with the English-speaking community of the Old and New Worlds. It was first entrusted to a commission of sixteen biblical scholars—eight bishops and eight presbyters—of the Church of England, appointed by Convocation May 6, 1870, under certain rules of a conservative, yet more liberal character than those of King James. The Church of England is the mother of the Authorized Version, and has an undoubted right to take the lead in any movement for an improvement of the same.

But, on the other hand, it is equally clear that a revision of exclusively Anglican authorship could not command the confidence and secure the acceptance of other denominations. English Christendom has wonderfully spread, and embraces now two powerful nations, which have an equal inheritance in the English Bible, and can justly claim a share in its revision for their own use. The British and American Bible Societies distribute more Bibles now in one year than were previously circulated in a whole century.

This was felt by the originators of the movement. The Anglican Committee was therefore clothed, at the time of its appointment, with power "to invite the co-operation of any eminent for scholarship, *to whatever nation or religious body they may belong.*"

Accordingly, at the first meeting of the Committee of Convocation, under the presidency of the late Dr. Samuel Wilberforce, bishop of Winchester, it was resolved to enlarge the Committee by appointing about forty distinguished biblical scholars of the various Churches of Great Britain. A few declined (among them Cardinal Newman and Dr. Pusey), but most of them accepted, and others were added. Several changes have taken place by death and resignation.

The Committee was divided into two Companies—one for the revision of the Old Testament (presided over by the bishop of Winchester), the other for the revision of the New (under the chairmanship of the bishop

of Gloucester and Bristol). They held regular monthly meetings in the Jerusalem Chamber, of historic fame, and in the Chapter Library, belonging to the Deanery of Westminister. The whole number of English Revisers in 1880 amounted to fifty-two (twenty-seven in the Old Testament Company, twenty-five in the New Testament Company). More than two-thirds belong to the Church of England. The Independents, the Wesleyans, the Baptists, and the Presbyterian Churches of Scotland (which had no share in the Authorized Version except as the disowned mother of King James), are well represented in the Committee. Among these revisers are several of the ablest and soundest biblical scholars of the age, who would be selected by all competent judges as pre-eminently fitted for the task.

AMERICAN CO-OPERATION.

Soon after the organization of the English Committee a courteous invitation was extended to American scholars to co-operate with them in this work of common interest. In view of the great distance, it was deemed best to organize a separate Committee, that should fairly represent the biblical scholarship of the leading Churches and literary institutions of the United States. Such a Committee, consisting of about thirty members, was formed in 1871, and entered upon active work in October, 1872, when the first revision of the synoptical Gospels was received. It was likewise divided into two Companies, which met every month (except in July and August) in the Bible House at New York (but without any connection with the American Bible Society), and co-operated with their English brethren on the same principles and with the intention of bringing out one and the same Revision for both countries. Ex-President Dr. Woolsey, of New Haven, acted as permanent Chairman of the New Testament Company; Dr. Green, Professor in Princeton, as Chairman of the Old Testament Company. The two Committees exchanged the results of their labors in fre-

quent communications. The New Testament was completed in October, 1880, just five hundred years after the first English translation of the whole Bible by Wycliffe. The revision of the Old Testament is still in progress on both sides of the Atlantic, and will probably be finished in three or four years.

There never was a more faithful and harmonious body of competent scholars engaged in a more important work on the American continent. Representatives of half a dozen different denominations—Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Reformed, also one Unitarian, one Friend, and one Lutheran—met for eight years, every month, at great personal inconvenience and without prospect of reward, discussing innumerable differences of text and rendering. Their simple purpose was to give to the people the nearest equivalent in idiomatic English for the Greek and Hebrew Scriptures, on the basis of the idiom and vocabulary of the Authorized Version Christian courtesy, kindness, and genuine catholicity of spirit have characterized all their proceedings. They will ever look back upon those monthly meetings in the Bible House with unmingled satisfaction and thanks to God, who gave them health and grace to go through such a difficult and laborious task with unbroken and ever-deepening friendship. After concluding their work (October 22, 1880) the members of the New Testament Company parted almost in tears, with mingled feelings of joy and sadness. Four of their number (the Rev. Drs. Horatio B. Hackett, Henry B. Smith, Charles Hodge, and Professor James Hadley), had died before; one (the Rev. Dr. Washburn) died soon after the completion; others are near the end of their earthly labors. But all hope to meet again where faith will be lost in vision, and where love and harmony will reign for ever.

The funds for the necessary expenses of travelling, printing, room-rent, books, and clerical aid were cheerfully contributed by liberal donors, who

received in return a handsome memorial copy of the first and best University edition of the Revised New Testament as soon as issued. The amount expended by the American Committee has not been stated. The expenses of the English Committee were a hundred thousand dollars.

THE CONSTITUTION OF THE AMERICAN COMMITTEE.

The Constitution of the American Committee was first submitted in draft by its President, the Rev. Dr. Schaff, to several leading members of the English Committee in the summer of 1871, and adopted, with some modifications, at the meeting for organization on December 7, 1871. It is as follows:

"I. The American Committee, invited by the British Committee engaged in the revision of the Authorized English Version of the Holy Scriptures to co-operate with them, shall be composed of biblical scholars and divines in the United States.

"II. This Committee shall have the power to elect its officers, to add to its number, and to fill its own vacancies.

"III. The officers shall consist of a President, a Corresponding Secretary, and a Treasurer. The President shall conduct the official correspondence with the British Revisers. The Secretary shall conduct the home correspondence.

"IV. New members of the Committee and corresponding members must be nominated at a previous meeting, and elected unanimously by ballot.

"V. The American Committee shall co-operate with the British Companies on the basis of the principles and rules of revision adopted by the British Committee.

"VI. The American Committee shall consist of two Companies—the one for the revision of the Authorized Version of the Old Testament, the other for the revision of the Authorized Version of the New Testament.

"VII. Each Company shall elect its own Chairman and Recording Secretary.

"VIII. The British Companies will submit to the American Companies from time to

time, such portions of their work as have passed the first revision, and the American Companies will transmit their criticisms and suggestions to the British Companies before the second revision.

"IX. A joint meeting of the American and British Companies shall be held, if possible, in London, before final action.

"X. The American Committee to pay their own expenses, and to have the ownership and control of the copyright of the Revised Version in the United States of America."

The last article, as far as it refers to the publication of the Revision, was abandoned by the American Committee in the course of negotiations with the British Universities. A joint meeting was found to be impracticable, and it was finally decided not to take out a copyright in the United States.

METHODS OF WORKING.

The work of the English Committee began on the 22d of June, 1870, and was finished on the 11th of November, 1880. Out of four hundred and seven meetings held, Bishop Ellicott, Chairman of the New Testament Company, attended four hundred and five.

The proposed changes of the English and American Committees were interchanged and carefully considered by both, and the great majority were adopted jointly. Those which the English Company did not adopt are presented in an appendix to the Revised Scriptures. Bishop Lee estimates that of the American suggestions, 904 were adopted, of which 318 were in the Gospels, 186 in the Acts, and 400 in the Epistles and Revelation. Professor Mead, of Andover, states that on comparing the two revisions of the book of Job the result was as follows: Whole number of changes made by the American Revisers, 1781; by the English Revisers, 1004; changes identical in both, 455; substantially the same in both, 134. The general result was, that in about one-half the changes both coincided, and of the other half only a small percentage were of much importance.

RELATIONS TO THE AUTHORIZED VERSION.

Dr. Roberts says that "No attempt has been made to modernize the style of the Authorized Version. On the contrary, 'innocent archaisms'—to use an expression which was frequently on the lips of the Company—have invariably been allowed to stand. It was felt that these tend to give a dignity and solemnity to a translation of the Scriptures, and that to change them into the language of present every-day-life would have been to ensure loss instead of gain. As has been well remarked, 'These (archaisms), shedding around the sacred volume the reverence of age, removing it from the ignoble associations which will often cling to the language of the day, should on no account be touched, but rather thankfully accepted and carefully preserved. For, indeed, it is good that the phraseology of Scripture should not be exactly that of our common life—should be removed from the vulgarities, and even the familiarities, of this; just as there is a sense of fitness which dictates that the architecture of a church should be different from that of a house.'

"In accordance with these sentiments, the same antique air which belongs to the Authorized Version will be found also to distinguish the Revised Translation. Every archaism that still continues generally intelligible has been left untouched. Hence, such forms as *hath*, *whiles*, *throughly*, *holpen*, etc. have been retained, and the relative 'which' has been allowed to stand, as in Old English, when the antecedent is a person.

"But it is manifest that an archaism ceases to be *innocent* when it has become altogether obsolete, or has wholly or to a considerable degree changed its meaning. And not a few such words or phrases are to be found in the Authorized Version. They are now either quite unintelligible or seriously misleading; and to substitute other expressions for them was clearly one of the plainest duties to be kept in view in preparing the Revised Version.

"As specimens of archaic phrases or modes of expression which are very apt at the present day to be mistaken, the following will suffice. At Matt. vi. 34 the injunction, 'Take no thought for the morrow,' occurs, and has proved very hurtful in modern times. It was a faithful enough representation of the original two and a half centuries ago, for 'thought' was then used in the sense of *anxiety*. But the word has now no such meaning, and the consequence is, that the precept of our Lord as it stands has perplexed many a humble believer, while it has been used by unbelievers as a charge against Christ's teaching, which, they affirm, encourages *improvidence*. But the Greek really means, 'Be not anxious for the morrow,' and is so rendered in the Revised Version. Again, to take an instance of a different kind, what a ludicrous notion are these words at Acts xxi. 15 fitted to suggest: 'And after those days we *took up our carriages*, and went up to Jerusalem.' Persons of education will doubtless run little risk of mistaking the meaning of the passage. But it should ever be remembered that the Bible is, above all other volumes, *the people's book*, and that, if possible, not a single expression should be left in any translation of it which is at all likely to stumble or perplex the plainest reader. In the case before us a very slight change, 'we took up our *baggage*,' makes the meaning clear."

The general principles upon which the Revision was brought to such a successful issue are tersely stated by Professor Fisher in "Scribner's Monthly:"

"The task which was committed to the Companies of English and American scholars who have just completed their labors on the New Testament had strictly defined limits. They were to correct errors, and even in doing this they were to deviate as little as might be from the vocabulary and style of the existing Version. Their success must be judged by the agreement or disagreement of their work with the standard which they set

before them. But the plan, with its limitations, we hold to be a wise one. There is no objection to new translations of the Bible in modern English by competent hands for private use, like that which De Wette made in German. But such a translation can never have the power or secure the place which belongs to the ancient rendering.

"The translators from whom the Authorized Version mainly springs, whatever may have been their defects of scholarship, were nevertheless, owing to the character of the age and to the circumstances in which they wrote, able to give to the English Bible a racy, idiomatic diction, a home-bred flavor, and a melody which it would be impossible to rival now. . . . To be sure, the Scriptures were first written in dialects then in familiar use. The English versions at first were in terms and phrases current among the people for whom they were composed. But if a book really comes from a far-off day, why should we deprive ourselves of the gracious influences flowing from that consciousness of its age which is silently imparted by venerableness of style? Who would wish to have Lord Bacon's Essays or the 'Novum Organum' sound as if they were written yesterday? And when forms of words have been on the lips of many generations, have blended themselves with holy and tender recollections, have been inscribed on the tombstones of the loved and honored dead, why should we needlessly discard them? Is not the 'old wine' better? Then, it must be remembered that if King James's Version, like other versions before it, was a revision, still, the whole period covered by the successive English Bibles prior to it, as far back as the Reformation, was less than a century—a century, too, of debate and ferment, when everything in religion was undergoing change; whereas, more than two centuries and a half have elapsed since the English Bible in its final form began to mingle itself with the whole literature and life of the English-speaking race. For these and other reasons the

restricted plan of the New Revision we believe to have been a wise one. But a revision was necessary. . . .

"The Authorized Version, from the effect of the lapse of time upon the English tongue itself, and from the progress of knowledge in Greek criticism and philology, needed a good deal of correction. Wisely then the attempt has been made, under as favorable auspices as could be expected to concur at any one time, not 'to sew a piece of new cloth'—or, as the Revisers more correctly say, 'of undressed cloth'—'into an old garment,' but to mend the old garment with cloth of a similar age and texture."

APPEARANCE AND RECEPTION OF THE NEW VERSION.

The general interest excited by the publication of the New Version has already been noted. Reviews promptly appeared in the leading papers, prepared by able specialists, of which a few may be noted.

The Rev. Dr. Tucker, Professor in the Theological Seminary at Andover, Massachusetts, wrote in "The Congregationalist:" "We have here no mere wax or paper roses of Sharon or lilies-of-the-valley; but these are the same old gardens of living verdure and beauty, just pruned, in spots, of superfluous or unbecoming growths, ensuring thus new strength and gracefulness to the whole. This has resulted from the combined workmanship of these patient students, helping and holding in each other. No one mind or spiritual furnishing, though as competent as some of those just named, is equal to the task which has taxed to the utmost these large Committees for years. That Divine Spirit who gave this Word into human keeping is to be most heartily thanked for the chaste and fragrant loveliness with which it again commends itself to our devotion."

Professor Thayer wrote in "The Independent:"

"The language of the Revision has evidently received careful attention. The text reads rhythmically and well. At this point, however, we must renew our caution against hasty judg-

ment. The very sounds of the Old Version are as melodious to a reader as the voice of his mother. Another voice may be quite as musical, but it fails to give equal pleasure because it is not hers. The principle of deviating in expression as little as possible from the Authorized Version seems to have been faithfully adhered to. So well has the general linguistic coloring of 1611 been maintained that a hearer well versed in Scripture might listen, as we believe, to whole paragraphs (especially from the synoptical Gospels) without being able to specify what is new.

"No wise friend of the Book will imperiously insist upon its claims. Its adoption ought not to be carried by acclamation. The Authorized Version was forty years in winning its supremacy; let the present Revision be thrown upon its merits, and we believe that within a quarter part of that period it will be accepted as a benefaction by all classes of English-speaking Christians. Nor will it bless them alone. Through their thousands of missionaries in foreign lands it will promote the true understanding of God's Word amid people of strange lips, and thus hasten on the day when divine truth shall be enthroned in the affections and embodied in the life of the nations."

KING JAMES'S VERSION AND THE NEW REVISION COMPARED, BY DR. SCHAFF.

"We now proceed to state the points of agreement and difference between King James's Version and the Anglo-American Revision:

"*First.* Both are not new versions, but revisions of preceding versions, each being based chiefly upon its immediate predecessor in authorized use, and retaining substantially the same kind of English, so as to keep up the continuity of tradition and the bond of union.

"*Second.* Both are intended for popular use in churches and families. They employ the common yet noble and dignified language of the people, as the sacred writers did. There is a consecrated Bible idiom which differs as much from the scien-

tific language of scholars as from the vulgar language of the street. It does not either fly too high for the reach of the many, nor crawl on the dust.

"*Third.* Both represent the best biblical scholarship of the age in which they were made.

"*Fourth.* King James's Version, although suggested by an individual scholar (Dr. Reynolds), was undertaken and carried on by royal authority, but unaided by the royal purse and the royal seal of approval. The New Revision originated in the head and heart of the Church of England, the Convocation of Canterbury, and is carried on by biblical scholars independent of government aid or government sanction. The one represents the Erastian principle of State control, the latter the self-government of the Church.

"*Fifth.* The old version was made by scholars of the one undivided Church of England, the new by scholars of all denominations which have since sprung from it and use the same Bible.

"*Sixth.* The old version is the sole product of old England, the new is the joint product of both English-speaking nations. In England, very properly, the Episcopal Church takes the lead; in the American Committee the various leading denominations are equally represented, according to their numerical and moral strength and scholastic standing.

"*Seventh.* The New Revision, while retaining the idiom and vocabulary of the old, including its innocent and intelligible archaisms, is yet so far adapted to the present state of the English language as to remove obsolete or misleading words and phrases, such as *prevent* (for precede), *let* (for hinder), to *fetch a compass* (for to go round), *conversation* (for conduct), *by and by* (for immediately), *carriages* (for baggage), etc. etc.

"*Eighth.* The old version represents the *textus receptus*—that is, a comparatively late, mediæval, and corrupt text, derived from a few cursive manuscripts, and published by Erasmus, Stephens, and Theodore Beza. The New Revision is based upon the oldest attainable text of the best uncial manuscripts (as

Codex Vaticanus and Codex Sinaiticus), the oldest versions (especially the Latin and Syriac), and the quotations of the oldest Fathers (as Jerome, Origen, Tertullian, Irenæus), and digested with immense care and industry in the text and apparatus of the best critical editors of modern times (as Lachmann, Tischendorf, Tregelles, Westcott, and Hort). This older text has been more recently brought to light by remarkable discoveries and researches, and is upon the whole purer, simpler, and stronger than the *textus receptus*, but will not change a single article of faith or precept of duty.

"*Ninth.* The New Revision represents the latest stage of biblical philology, criticism, and archæology, and is far more accurate and consistent, though, perhaps in some cases, at a sacrifice of the rhythm of the old version. The improvements in this respect are innumerable, and occur in every chapter, although the ordinary reader may scarcely observe them.

"*Tenth.* The New Revision greatly reduces the number of italics or interpolations of the old version (which are mostly useless or misleading), and substitutes a natural arrangement by sections for the artificial versicular division (which dates from Stephens's edition of 1551), although the popular division of chapters and verses is, for convenience' sake, retained in the margin.

"The scholars of the two Committees have done their work faithfully and finally, and retired from the field. It is now for the Christian public of England and America to pronounce its verdict on the Revision, and to decide whether or not it shall take the place of the old version in the churches, schools, and families of the English-speaking world."

The Rev. William M. Taylor, D. D., of New York, concluded an elaborate review with the following words: "Who can think of a million copies of the New Testament going into circulation in one day, and of the diligent investigation made of them by as many readers, without feeling confident that we have here a prophecy of

richest blessing for the churches of the land? Is it nothing, either, that, after all due weight has been given to critical and linguistic considerations by the foremost scholars alike in the old country and the new, no one fundamental truth of the gospel is affected in the very least? There will be some who say that this is owing to the timidity of the Revisers, but no candid reader of their version will be able to accept such a theory. They have not changed any of these things, because there was nothing in the evidence before them which indicated that they required to be changed; and so their work will be an illustration in another line of the removal of those things that may be shaken, that those things which cannot be shaken may remain."

These opinions, cited from eminent and devout Christian scholars, will show that the unlearned reader may receive the Revised New Testament with confidence, as containing, in the most complete form yet secured, the gospel of our Lord and Saviour Jesus Christ. The whole matter may be fittingly summed up in the words of Rev. Edwin W. Rice in "The Sunday School World:"

"The changes will no doubt strike the common reader as far greater and more numerous than he would expect from the announcement that only as few alterations as possible were to be introduced. As he peruses the successive books and reaches the Epistles, he will be quite apt to think that it is more like a new translation than a conservative revision. A longer familiarity with the work will probably lead him to perceive that it is the dear old Book, improved and made more precious by the conscientious labors of these eminent and God-fearing men. Of this he will soon assure himself, that all the cardinal doctrines essential to salvation through a crucified and risen Saviour are intact in the Revised as in the common version, or rather that they stand out more clearly and strongly than ever before, as exhibiting the one only way by which sinful men can

be justified in the sight of God."

CHAPTER VI.

SKETCHES OF REVISERS.

I. ENGLISH REVISION COMMITTEE.

1. OLD TESTAMENT COMPANY.

THE Right Rev. EDWARD HAROLD BROWNE, D. D., Bishop of Winchester (Chairman), Farnham Castle, Surrey. Born 1811. Educated at Eton and Cambridge, where he graduated in 1832; obtained a theological scholarship in 1833, the first Hebrew scholarship in 1834, and a prize for a theological essay in 1835. Was Vice-Principal and Professor of Hebrew at St. David's College, Lampeter, from 1843 to 1849. In 1854 he was elected Norrisian Professor of Divinity in the University of Cambridge. He published in 1850–53 an "Exposition of the Thirty-nine Articles," which has been re-edited for the use of the American Episcopal Church by Bishop Williams, of Middletown, Conn., and is the author of other important works.

The Right Rev. Lord ARTHUR CHARLES HERVEY, D. D., Bishop of Bath and Wells, Palace, Wells, Somerset. Born 1808. Educated at Eton and Cambridge (M. A. 1830). In 1869 nominated to his present bishopric. Author of "The Genealogies of our Lord and Saviour Jesus Christ Reconciled," and has discussed other important biblical subjects.

The Right Rev. ALFRED OLLIVANT, D. D., Bishop of Llandaff, Bishop's Court, Llandaff. Born 1798. Educated at St. Paul's School, London, and Cambridge. In 1822 he was elected Tyrwhitt's Hebrew Scholar. He published an "Analysis of the Text of the History of Joseph," 1828. He was Vice-Principal of St. David's College, Lampeter, from 1827 to 1843, and after that, till 1849, he held the Regius Professorship of Divinity of Cambridge.

The Very Rev. ROBERT PAYNE SMITH, D. D., Dean of Canterbury, Deanery, Canterbury. Born 1818. Educated at Oxford, where he graduated in 1841, and obtained the Boden (Sanscrit) and the Pusey and Ellerton (Hebrew) University schol-

arships. As Under-Librarian of the Bodleian he published an elaborate Latin catalogue of the Syriac MSS. of that library; has edited and translated the Commentary of St. Cyril of Alexandria upon the Gospel of St. Luke — extant only in Syriac — from the MSS., and has translated the curious ecclesiastical history of John of Ephesus in the same collection of MSS.; has prepared a Syriac Lexicon. He is recognized as a profound Hebraist and an excellent Arabic scholar, and his writings, such as the "Messianic Interpretation of the Prophecies of Isaiah," and others, afford proof of his erudition.

The Ven. BENJAMIN HARRISON, M. A., Archdeacon of Maidstone, Canon of Canterbury, Canterbury. Born 1809. Educated privately and at Oxford, where he graduated in 1830 with the highest honors. He is the author of "An Historical Inquiry into the True Interpretation of the Rubrics relating to the Sermon and Communion Service," etc.

The Rev. WILLIAM LINDSAY ALEXANDER, D. D., Professor of Theology, Congregational Church Hall, Edinburgh. Born 1808. Educated in the High School, Leith, and at the Universities of Edinburgh and St. Andrew's. In 1828 he was elected Classical Tutor in the Lancashire College. He became a most popular pastor of a Congregational church in Edinburgh in 1835, and Professor of Theology to that denomination in 1854. He was appointed Examiner in Philosophy at St. Andrew's University in 1861. He is a Fellow of the Royal Society, Edinburgh, and is the author of many works on theological and other subjects which are distinguished for their force and precision of statement. He contributed the articles "Moral Philosophy," "Scripture," and "Theology" in the eighth edition of the "Encyclopædia Britannica."

ROBERT L. BENSLY, Esq., Fellow and Hebrew Lecturer, Gonville and Caius College, Cambridge.

The Rev. JOHN BIRRELL, Professor of Oriental Languages, St. Andrew's, Scotland.

FRANK CHANCE, Esq., M. D., Burleigh House, Sydenham Hill, London.

THOMAS CHENERY, Esq., Reform Club, London, S. W. Born in Barbadoes in 1826. Educated at Eton and Cambridge, and called to the bar at Lincoln's Inn. Appointed Professor of Arabic at Oxford in 1868 (which he resigned in 1877), and M. A. in that University. He is Honorary Secretary to the Royal Asiatic Society, and is a recognized Oriental scholar.

The Rev. T. K. CHEYNE, Fellow and Hebrew Lecturer, Balliol College, Oxford.

The Rev. A. B. DAVIDSON, D.D., Professor of Hebrew, Free Church College, Edinburgh.

The Rev. GEORGE DOUGLAS, D.D., Professor of Hebrew and Principal of Free Church College, Glasgow.

S. R. DRIVER, Esq., Tutor of New College, Oxford.

The Rev. C. J. ELLIOTT, Winkfield Vicarage, Windsor.

The Rev. FREDERICK FIELD, D.D., Carlton Terrace, Heigham, Norwich. Born 1800. Educated at Cambridge, where he graduated in 1823. He was Tyrwhitt's Hebrew Scholar. He edited the Greek text of St. Chrysostom's Homilies on St. Matthew and his interpretation of the Pauline Epistles, and the Septuagint version of the Old Testament, according to the Alexandrian Codex and Origen's Hexapla.

The Rev. JOHN DURY GEDEN, Professor of Hebrew, Wesleyan College, Didsbury, Manchester. Born 1822. Educated near Bristol. Entered the Wesleyan ministry in 1846. Assistant Tutor in the Wesleyan Theological College, Richmond, Surrey, from 1846 till 1851, and in 1856 was appointed Professor of Hebrew and Classics in the Wesleyan Theological College, Didsbury, near Manchester.

The Rev. CHRISTIAN D. GINSBURG, LL.D., Wokingham, Berks.

The Rev. FREDERICK WILLIAM GOTCH, D. D., Principal of the Baptist College, Bristol.

The Rev. WILLIAM KAY, D. D., Great Leghs' Rectory, Chelmsford.

The Rev. STANLEY LEATHES, B. D., Professor of Hebrew, King's College, London. Born

1830. Educated at Cambridge (B. A. 1852, Tyrwhitt Scholar 1853, M. A. 1855). Became Professor of Hebrew 1863. Is the author of a Hebrew grammar and of several important theological works.

The Rev. Professor J. R. LUMBY, D. D,, Fellow of St. Catharine's College, Cambridge.

The Very Rev. JOHN JAMES STEWART PEROWNE, D. D., Dean of Peterborough, Deanery, Peterborough. Born 1823. Educated at Norwich and at Cambridge (B. A. 1845, M. A. 1848, Tyrwhitt Hebrew Scholar 1848). Held a lectureship and professorship in King's College, London, was Examiner in the Text of Scripture, etc. in the University of London, and has edited "Al Adjrumiieh"—an Arabic grammar—and is the author of various works.

The Rev. A. H. SAYCE, Fellow and Tutor of Queen's College, Oxford. Born 1846. Educated partly at home and partly at Grosvenor College, Bath. Became scholar of Queen's College, Oxford, in 1865; first-class in Moderations in 1866; was first-class in the Final Classical Schools in 1868; was elected a Fellow of his College in 1869; Tutor in 1870, and since then Senior Tutor. He became Deputy Professor of Comparative Philology in 1876. He has published "An Assyrian Grammar for Comparative Purposes," 1872; edited George Smith's "History of Babylonia," 1877, and has published other works approving his position as an Oriental scholar.

The Rev. WILLIAM ROBERTSON SMITH, Professor of Hebrew, Free Church College, Aberdeen.

WILLIAM WRIGHT, LL.D. Professor of Arabic, Cambridge. Born 1830; educated at St. Andrew's, Scotland, and Halle, Prussia. Appointed Professor of Arabic in University College, London, in 1855; in Trinity College, Dublin, in 1856; Assistant Keeper of MSS. British Museum in 1869; Professor of Arabic in the University of Cambridge, 1870; LL.D. *honoris causa* of Cambridge, Dublin, Edinburgh, St. Andrew's. Published "The Book of Jonah in Four Oriental Versions, with Glossaries," and several other works indicating his Oriental scholarship.

WILLIAM ALDIS WRIGHT, Esq. (Secretary), Bursar of Trinity College, Cambridge.

O. T. Company, 27.

NOTE.—The English Old Testament Company has lost—by death, the Right Rev. Dr. CONNOP THIRLWALL, Bishop of St. David's, d. 27 July, 1875; the Ven. HENRY JOHN ROSE, Archdeacon of Bedford, d. 31 January, 1873; the Rev. WILLIAM SELWYN, D. D., Canon of Ely, d. 24 April, 1875; the Rev. Dr. PATRICK FAIRBAIRN, Principal of the Free Church College, Glasgow, d. 6 August, 1874; Professors MCGILL, d. 16 March, 1871; WEIR, 27 July, 1876; and DAVIES, 19 July, 1875; and by resignation, the Right Rev. Dr. CHRISTOPHER WORDSWORTH, Bishop of Lincoln; the Rev. JOHN JEBB, Canon of Hereford, and the Rev. EDWARD HAYES PLUMPTRE, D. D., Professor of N. T. Exegesis, King's College, London (resigned 17 March, 1874).

2. NEW TESTAMENT COMPANY.

The Right Rev. CHARLES JOHN ELLICOTT, D. D., Bishop of Gloucester and Bristol (Chairman), Palace, Gloucester. Born 1819. Educated at Oakham and Stamford and Cambridge, where he graduated B. A. 1841. He was chosen to succeed Dr. Trench as Professor of Divinity in King's College, London, in 1858, and in 1860 he was elected Hulsean Professor of Divinity in the University of Cambridge. The Hulsean lectures for the latter year, "On the Life of Our Lord Jesus Christ," attracted great attention, showing that their author possessed profound theological erudition and a critical knowledge of the Greek language. These have reached a fifth edition. He has published several works on the books and subjects of the New Testament. He is distinguished for his cordial sympathy with the clergy of other denominations.

The Right Rev. GEORGE MOBERLY, D. C. L., Bishop of Salisbury, Palace, Salisbury, Born 1803. Educated at Winchester and Oxford, where he graduated in 1825. He is the author of "A Few Remarks on the Proposed Admission of Dissenters into the University of Oxford," 1838, and other works. He was one of the "five clergymen" who published revised versions of several books of the New Testament.

The Very Rev. EDWARD HENRY BICKERSTETH, D. D., Prolocutor, Dean of Lichfield, Deanery, Lichfield. Born 1825. Educated at Watton and Cambridge. He is author of "Practical and Explanatory Commentary on the New Testament, 1864,"

and other works, besides well-known poems and hymns.

The Very Rev. ARTHUR PENRHYN STANLEY, D. D., Dean of Westminster, Deanery, Westminster. Born 1815. Educated under Dr. Arnold at Rugby, and commenced and finished a distinguished career at Oxford, where he obtained scholarships and prizes of the highest class. He received the degree of LL.D. from the University of St. Andrew's, Scotland, in 1871. He is the author of many works and sermons, and articles in reviews, and standard dictionaries. He has visited the East, and his works on Sinai and Palestine are ranked of the highest merit.

The Very Rev. ROBERT SCOTT, D. D., Dean of Rochester, Deanery, Rochester. Born 1811. Educated at Shrewsbury and Oxford, where he graduated B. A. in 1833. In 1861 he succeeded Dr. Hawkins as Professor of Exegesis of Holy Scripture at Oxford. He has translated portions of the "Library of the Fathers," but he is best known in connection with the "Greek Lexicon" which he and Dean Liddell gave to the world in 1845.

The Very Rev. JOSEPH WILLIAMS BLAKESLEY, B. D., Dean of Lincoln, Deanery, Lincoln. Born 1808. Educated at St. Paul's School, London, and at Cambridge, where he graduated B. A. in 1831. In 1860 was offered, but declined, the Regius Professorship of Modern History at Cambridge, and in 1861 was appointed a Classical Examiner in the University of London. He has published "The Life of Aristotle," etc.

The Most Rev. RICHARD CHENEVIX TRENCH, D. D., Archbishop of Dublin, Palace, Dublin. Born 1807. Graduated at Cambridge in 1829. His earliest literary works were two volumes of poems (1837), and since then many prose works; among the latter being "Notes on the Miracles," "Notes on the Parables" (12th edition), and "On the Authorized Version of the New Testament, with Thoughts on its Revision." From 1847 to 1856 he was Theological Professor and Examiner at King's College, London.

The Right Rev. JOSEPH BAR-

BER LIGHTFOOT, D. D., LL.D., Bishop of Durham. Born 1828. Educated at Cambridge, and graduated B. A. in 1851 as Senior Classic and Chancellor's Medallist. He has held many royal appointments. He was appointed Hulsean Professor of Divinity in Cambridge University, 1861, and Margaret Professor of Divinity at Cambridge, 1875. He has published revised Texts in Greek of several of the books of the New Testament, and a work "On a Fresh Revision of the English New Testament," 1871, which reached a second edition in 1872.

The Right Rev. CHARLES WORDSWORTH, D. C. L., Bishop of St. Andrew's, Bishopshall, St. Andrew's, Scotland. Born 1806. Educated at Harrow and Oxford, where he took the degree of B. A. in 1830. He remained at Oxford a private tutor for two years, having among his pupils the Right Honorable W. E. Gladstone, Cardinal Manning, and other celebrated men. His published works, though chiefly theological, include "Græcæ Grammaticæ Rudimenta," 1839, which has reached the sixteenth edition.

The Rev. JOSEPH ANGUS, D. D., President of the Baptist College, Regent's Park, London. Born 1816. Educated at King's College, Stepney College, and Edinburgh, where he graduated in 1836, taking the first prizes in nearly all his classes. He was several years Examiner in the University of London and to the Indian Civil Service, and is the author of the "Handbook to the Bible" and other works. He has edited Butler's "Analogy and Sermons," with notes, and Dr. Wayland's "Moral Science."

The Rev. DAVID BROWN, D. D., Principal of the Free Church College, Aberdeen.

The Rev. FENTON JOHN ANTHONY HORT, D. D., Fellow of Emmanuel College, Cambridge.

The Rev. WILLIAM GILSON HUMPHRY, Vicarage, St. Martin's-in-the-Fields, London, W. C. Born 1815. Educated at Shrewsbury School and Cambridge, where he graduated B. A. in 1837. He is the author of various theological works, and has edited "Theophilus

of Antioch" (1852) and "Theophylact on St. Matthew" (1854) and is one of the authors of "A Revised Version of St. John's Gospel and the Epistles to the Romans and Corinthians" (1857), and other works.

The Rev. BENJAMIN HALL KENNEDY, D. D., Canon of Ely and Regius Professor of Greek, The Elms, Cambridge. Born 1804. Educated at Birmingham and Cambridge, where he took many prizes in classics and graduated B. A., 1827. Was an Assistant Master at Harrow, Head-Master at Shrewsbury, and in 1866 was appointed Regius Professor of Greek at Cambridge. He has published "The Public School Latin Grammar," 1871 (4th edition, 1876), and other classical works.

The Ven. WILLIAM LEE, D, D., Archdeacon of Dublin, Dublin. Born 1815. Educated at Clonmel and Trinity College, Dublin, where he was elected Fellow in 1839. He has published several works, but he is best known by his celebrated "Donnelan Lectures," for 1852, on the "Inspiration of Holy Scripture, its Nature and Proof."

The Rev. WILLIAM MILLIGAN, D. D., Professor of Divinity and Biblical Criticism, Aberdeen.

The Rev. WILLIAM F. MOULTON, D. D., Master of The Leys School, Cambridge. Born 1835. Educated at Woodhouse Grove School, and graduated at the London University in 1856. He entered the Wesleyan ministry, and was appointed Classical Tutor in the Wesleyan College, Richmond, in 1858, and in 1874 Head Master of the New Wesleyan School at Cambridge. He is the translator and editor of Winer's "Grammar of New Testament Greek."

The Rev. SAMUEL NEWTH, D. D., Principal of New College, Hampstead, London.

The Ven. EDWIN PALMER, D. D., Archdeacon of Oxford, Christ Church, Oxford. Born 1824 (brother of Roundell Palmer). Educated at the Charterhouse and Oxford, where he graduated 1845, and was Professor of the Latin Language and Literature in the University of Oxford from 1870 to 1878.

The Rev. ALEXANDER ROBERTS,

D.D., Professor of Humanity, St. Andrew's.

The Rev. FREDERICK HENRY AMBROSE SCRIVENER, LL.D., Prebendary, Hendon Vicarage, London, N. W. Born 1813. Educated at St. Olave's Grammar School, Southwark, and Cambridge, where he graduated B.A. 1835, and M.A. in 1838. His special study has been the criticism of the New Testament. His "Greek Testament" (7th edition) and "Plain Introduction to the Criticism of the New Testament" are text-books. "The Codex Bezæ" is the most elaborate of his writings. His "Cambridge Paragraph Bible of the Authorized English Version, with the Text Revised, and a Critical Introduction Prefixed," was published in 1873, and in 1875, "Six Popular Lectures on the Text of the New Testament." His services in biblical criticism have been recognized by the government of Great Britain granting to him an annual pension, since 1872, of $500.

The Rev. GEORGE VANCE SMITH, D.D., Parade, Carmarthen.

The Rev. CHARLES JOHN VAUGHAN, D.D., Master of the Temple, The Temple, London, E. C. Born 1816. Educated at Rugby and Cambridge, where he graduated as a brilliant scholar, as Senior Classic and Chancellor's Medallist, with the degree of B.A., in 1838. Became Head-Master of Harrow in 1844, and there continued till 1859. Early in 1860 he was appointed to the vicarage of Doncaster, which he held till 1869, when he was appointed Master of the Temple, London, where he is now a most distinguished and popular preacher.

The Rev. BROOKE FOSS WESTCOTT, D.D., Canon of Peterborough and Regius Professor of Divinity, Trinity College, Cambridge. Born 1825. Educated at Cambridge, where he took his B.A. degree in 1848, after a distinguished university career. He was an Assistant Master at Harrow from 1852 to 1869. He has written the "Elements of Gospel Harmony," 1851; the "History of the Canon of the New Testament," 1855; the "History of the English Bible," 1869, and other works.

The Rev. J. TROUTBECK (Secretary), Dean's Yard, Westminster.

N. T. Company, 25.

Active members in both Companies, 52.

NOTE.—The English New Testament Company has lost—by death, the Right Rev. Dr. SAMUEL WILBERFORCE, Bishop of Winchester, d. 1873; the Very Rev. Dr. HENRY ALFORD, Dean of Canterbury, d. 1871; the Rev. DR. JOHN EADIE, Professor of Biblical Literature in the United Presbyterian Church, Glasgow, d. 1876; and Mr. SAMUEL PRIDEAUX TREGELLES, LL.D. (who was prevented by ill health from taking any part in the work), d. 1875; and by resignation, the Rev. Dr. CHARLES MERIVALE, Dean of Ely.

The Rev. F. C. COOK, Canon of Exeter, the Rev. Dr. E. B. PUSEY, who were asked to join the O. T. Company, and the Rev. Dr. J. H. NEWMAN, who was asked to join the N. T. Company, declined to serve.

II. AMERICAN REVISION COMMITTEE.

GENERAL OFFICERS OF THE COMMITTEE:

PHILIP SCHAFF, D. D., LL.D., President.
GEORGE E. DAY, D. D., Secretary.

1. OLD TESTAMENT COMPANY.

Professor WM. HENRY GREEN, D. D., LL.D. (Chairman), Theological Seminary, Princeton, N. J. Born in Burlington county, New Jersey, January 27, 1825. Graduated at Lafayette College, Easton, Pa., 1840; studied divinity at Princeton Theological Seminary; ordained 1848, and pastor of the Central Presbyterian Church, Philadelphia, 1849; elected Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, and still retains that position. Professor Green is the author of a Hebrew Grammar and Chrestomathy, or Book of Instruction in Hebrew, and other scholarly works.

Professor GEORGE E. DAY, D. D. (Secretary), Divinity School of Yale College, New Haven, Conn. Born at Pittsfield, Mass., March 19, 1815. Graduated at Yale College, 1833, and at the Yale Theological Seminary in 1838; pastor at Marlboro' and Northampton, Mass.; received the degree of Doctor of Divinity from Marietta College, 1856; Professor of Hebrew at Lane Theological Seminary, Cincinnati, and since 1866 Professor of Hebrew Literature and Biblical Theology in Yale College; Editor of the "Theological Eclectic," and Associate Editor of the "Bibliotheca Sacra;" one of the translators of Lange's "Commentary," and a contrib-

utor to Smith's "Bible Dictionary."

Professor CHARLES A. AIKEN, D. D., Theological Seminary, Princeton, N. J. Born at Manchester, Vt., October 30, 1827. Graduated at Dartmouth College, 1846, and Andover Theological Seminary, 1853; pastor of a Congregational church in Yarmouth, Me., 1854–59; Professor of Latin at Dartmouth, 1859–66; Professor of Latin at Princeton, 1866–69; President of Union College, 1869–71; Professor of Christian Ethics and Apologetics in Princeton Theological Seminary since 1871.

The Rev. TALBOT W. CHAMBERS, D. D., Collegiate Reformed Dutch Church, N. Y.

Professor THOMAS J. CONANT, D. D., Brooklyn, N. Y. Born at Brandon, Vt., December 13, 1802. Graduated at Middlebury College, 1823; Instructor in Columbian College, Washington, D. C.; Professor in Waterville College (now Colby University), Me., 1833; Professor of Biblical Literature in Hamilton Theological Seminary, New York, 1835; studied at Halle and Berlin; translated the Hebrew Grammar of Gesenius; Professor in the Theological Seminary, Rochester, New York, 1850–58; one of the translators of the Scriptures as issued by the "American Bible Union."

Professor JOHN DE WITT, D.D., Theological Seminary, New Brunswick, N. J.

Professor GEORGE EMLEN HARE, D.D., LL.D., Divinity School. Philadelphia. Born at Philadelphia, September 4, 1808. Graduated at Union College, 1825; Rector of St. John's, Carlisle, 1830–34, of Trinity Church, Princeton, N. J., 1834–43; and of St. Matthew's, Philadelphia, 1844; Professor of Biblical Learning in the Protestant Episcopal Divinity School, Philadelphia.

Professor CHARLES P. KRAUTH, D. D., LL.D., Vice-Provost of the University of Pennsylvania, Philadelphia. Born at Martinsburg, Va., March 17, 1823. Graduated at Pennsylvania College, Gettysburg, 1839; ordained, 1842; pastor at Winchester, Va., 1848–55; Pittsburg, Pa., 1855–59; St. Mark's,

Philadelphia, 1859–64; also performed ministerial service at Canton, Md., and in St. Stephen's and St. Peter's, Philadelphia; Editor of "The Lutheran," 1861; Norton Professor in the Lutheran Theological Seminary, Philadelphia; Professor of Intellectual and Moral Philosophy in the University of Pennsylvania, 1868, and Vice-Provost of the same institution since 1873. He has been a voluminous author, and possesses a library of great value.

Professor CHARLES M. MEAD, D. D., Theological Seminary, Andover, Mass. Born at Cornwall, Vt., January 28, 1836. Graduated at Middlebury College, Vt., 1856; studied in Germany, 1863–66; Professor of Hebrew at Andover Theological Seminary since 1866.

Professor HOWARD OSGOOD, D. D., Theological Seminary, Rochester, N. Y.

Professor JOSEPH PACKARD, D. D., Theological Seminary, Alexandria, Va.

Professor CALVIN E. STOWE, D. D., Hartford, Conn. Born at Natick, Mass., April 6, 1802. Graduated at Bowdoin College, Brunswick, Me., 1824, and at Andover Theological Seminary, 1828; Assistant Professor of Sacred Literature at Andover, and Assistant Editor of the Boston "Recorder," 1828–30; Professor in Dartmouth College, 1830–33; Lane Theological Seminary, 1833–50; Bowdoin College, 1850–52; Andover Theological Seminary, 1852–64; the author of the "Origin and History of the Books of the Bible" and several other works of biblical knowledge. He is the husband of Harriet Beecher Stowe, so well known by her writings.

Professor JAMES STRONG, S.T.D., Theological Seminary, Madison, N. J. Born in New York, August 14, 1822. Graduated at Wesleyan University, Middletown, Conn., 1844; Teacher in Troy Conference Seminary, Poultney, Vt., 1844–46; projected and built the Flushing Railroad, of which he was President; received the degree of Doctor of Sacred Theology from Wesleyan University, 1856; Professor of Biblical Literature and acting President

of Troy University, 1858–61; Professor in Drew Theological Seminary since 1868; was associated with the late Dr. McClintock in compiling the "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature."

Professor C. V. A. VAN DYCK, D.D., M.D., Beirût, Syria (Advisory Member on questions of Arabic).

O. T. Company, 14.

NOTE.—The American Old Testament Company has lost by death. TAYLER LEWIS, LL.D., Professor Emeritus of Greek and Hebrew, Union College, Schenectady, N. Y., d. 1877.

2. NEW TESTAMENT COMPANY.

Ex-Pres. THEODORE DWIGHT WOOLSEY, D.D., LL.D. (Chairman), New Haven, Conn. Born in New York, October 31, 1801. Graduated at Yale College in 1820; studied theology at Princeton and in Germany; Professor of the Greek Language and Literature in Yale College, 1831–46; President of Yale College, 1846–71; received the degree of LL.D. from Wesleyan University, 1845, and of S.T.D. from Harvard in 1847; edited several Greek plays; has written various works upon international law and political science which have had a wide influence; is acknowledged to be among the foremost of living scholars.

Professor J. HENRY THAYER, D.D. (Secretary), Theological Seminary, Andover, Mass. Born in Boston, Mass., November 7, 1828. Graduated at Harvard College in 1850, and at Andover Theological Seminary, 1857; minister of the Evangelical Congregational Church, Quincy, Mass, 1858; pastor of Crombie Street Church, Salem, Mass., 1859–64; Chaplain of the Fortieth Regiment of Massachusetts Volunteers, 1862–63; Professor of Sacred Literature in Andover Theological Seminary since 1864; translated Winer's "New Testament Grammar."

Professor EZRA ABBOT, D.D., LL.D., Divinity School, Harvard University, Cambridge, Mass. Born in Jackson, Me., April 29, 1819. Graduated at Bowdoin College, 1840; Assistant Librarian at Harvard, 1856, and, since 1872, Professor of New Testament Criticism and Interpretation in the Cambridge Divinity School. He was asso-

ciated with Professor Hackett in editing the American revision of Smith's "Bible Dictionary," and is known as a scholar of remarkable attainments.

The Rev. J. K. BURR, D. D., Trenton, New Jersey.

President THOMAS CHASE, LL.D., Haverford College, Pa. Born at Worcester, Mass., June 16, 1827. Graduated at Harvard College, 1848; Tutor and Latin Professor at Harvard for three years; studied at the University of Berlin, Germany, 1853–55; Professor of Philology and Classic Literature at Haverford College, Pa., since 1855, and now President of that institution.

Chancellor HOWARD CROSBY, D. D., LL. D., New York University, New York. Born in New York City, February 27, 1826. Graduated at the University of the City of New York, 1844; Professor of Greek in that institution in 1851; Professor of Greek in Rutgers College, New Jersey, in 1859; Pastor of First Presbyterian Church, New Brunswick, New Jersey, 1861–62; pastor of Fourth Avenue Presbyterian Church, New York City, since 1863, and Chancellor of the University of New York since 1870.

Professor TIMOTHY DWIGHT, D. D., Divinity School of Yale College, New Haven, Conn.; a grandson of the celebrated Timothy Dwight, President of Yale College. Graduated at Yale College, 1849; Professor of Sacred Literature in Yale Theological Seminary since 1858.

Professor A. C. KENDRICK, D. D., LL.D., University of Rochester, Rochester, N. Y. Born at Poultney, Vt., December 7, 1809. Graduated at Hamilton College, Clinton, N. Y., 1831; Professor of Ancient Languages at Hamilton (now Madison) University, 1831–50; Professor of Greek in the University of Rochester since 1850; has edited several Greek books, and was one of the translators of Lange's "Biblical Commentary."

The Right Rev. ALFRED LEE, D. D., Bishop of the Diocese of Delaware. Born at Cambridge, Mass., September 9, 1807. Graduated at Harvard College, 1827; practised law at Norwich, Conn., 1831–33; studied

in the General Theological Seminary of the Protestant Episcopal Church, New York; ordained Deacon in 1837, and Priest, 1838; Rector of Calvary Church, Rockdale, Del., 1838–41; Bishop of Delaware since 1841.

Professor MATTHEW B. RIDDLE, D. D., Theological Seminary, Hartford, Conn.

Professor PHILIP SCHAFF, D. D., LL.D., Union Theological Seminary, New York. Born in Switzerland, January 1, 1819. Educated at Stuttgart, Tübingen, Halle, and Berlin; took the degree of B. D.; travelled in France, Switzerland, and Italy; lectured in the University of Berlin, 1842–44; upon the recommendation of Neander, Tholuck, and others was invited to a professorship in the Theological Seminary of the German Reformed Church at Mercersburg, Pa.; held this position 1844–63; lectured on Church History in the Theological Seminaries at Hartford, Andover, and New York; Professor of Sacred Literature in the Union Theological Seminary, New York City, since 1870. The list of his publications would be too voluminous for insertion here. Among them are a "History of the Apostolic Church," "History of the Christian Church," Lange's "Critical, Theological, and Homiletical Commentary on the Bible" (translated from the German), "Dictionary of the Bible," "Christian Catechism," etc.

Professor CHARLES SHORT, LL.D. (Secretary), New York. Born at Haverhill, Mass., 1821. Studied at Bradford, and Philips Academy at Andover. Graduated at Harvard, 1846; instructor at Philips Academy, Roxbury, Mass., and Philadelphia; President and Professor of Kenyon College, 1863–67; Professor of Latin, Columbia College, 1868; revised Andrews' Freund's "Latin Dictionary."

The Rev. EDWARD A. WASHBURN, D. D., Calvary Church, New York. Born at Boston, Mass., April 16, 1819. Graduated at Harvard College, 1838; studied in the Theological Seminaries at Andover and New Haven; Rector of St. Paul's (Episcopal) Church, Newburyport, Mass., 1844–51; Rector of St. John's, Hartford, Conn.,

and Professor of Church Polity in the Berkeley Divinity School, Middletown, 1853–62; Rector of St. Mark's, Philadelphia, 1862–65; Rector of Calvary Church, New York, from 1865 until the spring of 1881, when he died greatly lamented.

N. T. Company, 13.
In both Companies, 27.

NOTE.—The American New Testament Company has lost—by death, JAMES HADLEY, LL.D., Professor of Greek, Yale College, Conn. (who attended the first session), died 1872; Professor HENRY BOYNTON SMITH, D. D., LL.D., Union Theological Seminary, New York (who attended one session and resigned from ill health), died 1877 Professor HORATIO B. HACKETT, D. D., LL.D. Theological Seminary, Rochester, N. Y., died 1876; and Professor CHARLES HODGE, D. D. LL.D., Theological Seminary, Princeton, N. J (who never attended the meetings, but corresponded with the Committee), died 1878 and by resignation, Rev. G. R. CROOKS, D. D. New York, and Rev. W. F. WARREN, D. D. Boston (who accepted the original appointment, but found it impossible to attend).

A number of Bishops of the Protestan Episcopal Church and Professors of sacred learning, who had been invited to join the American Committee at its first organization in 1871, declined from want of time or other reasons, but expressed interest in the work and confidence in its success.

THE TWO VERSIONS IN PARALLEL COLUMNS.

THE GOSPEL ACCORDING TO

S. MATTHEW.

CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

1 [1]The book of the [2]generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat [3]Ram;
4 and [3]Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Sal-
5 mon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;
6 and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of
7 Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat [4]Asa;
8 and [4]Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and
9 Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;

[1]Or, *The genealogy of Jesus Christ* [2]Or, *birth*: as in ver. 18. [3]Gr. *Aram*. [4]Gr. *Asaph*.

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to

10 and Hezekiah begat Mar
and Manasseh begat [1]Am
11 [1]Amon begat Josiah; and
begat Jechoniah and his
ren, at the time of the [2]c
away to Babylon.

12 And after the [2]carryin
to Babylon, Jechoniah
[3]Shealtiel; and [3]Shealtie
13 Zerubbabel; and Zerubba
gat Abiud; and Abiud
Eliakim; and Eliakim
14 Azor; and Azor begat
and Sadoc begat Achin
15 Achim begat Eliud; and
begat Eleazar; and Elea
gat Matthan; and Mattha
16 Jacob; and Jacob begat
the husband of Mary, of
was born Jesus, who is
Christ.

17 So all the generation
Abraham unto David ar
teen generations; and fr
vid unto the [2]carrying a
Babylon fourteen gener
and from the [2]carrying a
Babylon unto the Chris
teen generations.

18 Now the [4]birth [5]of Jesu
was on this wise: Wh
mother Mary had been be
to Joseph, before they ca
gether she was found wit
19 of the [6]Holy Ghost. A
seph her husband, being
eous man, and not wil

[1] Gr. *Amos.* [2] Or, *removal to Babylon* [3] Gr. *Salathiel.* [4] Or, *generation:* as in ver. 1. [5] Ancient authorities read *of the Christ.* [6] Or, *Holy Spirit:* and so throughout this book.

make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold,

make her a public example, was minded to put her away privily.

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [1] conceived in her is of the Holy

21 Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their

22 sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name [2] Immanuel;
which is, being interpreted, God

24 with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and

25 took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold,

[1] Gr. *begotten.* [2] Gr. *Emmanuel.*

there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

[1] wise men from the
2 came to Jerusalem, say
[2] Where is he that is born K
of the Jews? for we saw his
in the east, and are come
3 worship him. And when He
the king heard it, he
troubled, and all Jerusalem
4 him. And gathering toge
all the chief priests and scr
of the people, he inquired
them where the Christ sh
5 be born. And they said
him, In Bethlehem of Judæa
thus it is written [3] by the pro
6 And thou Bethlehem, lan
Judah,
Art in no wise least an
the princes of Judah:
For out of thee shall c
forth a governor,
Which shall be shepher
my people Israel.
7 Then Herod privily called
[1] wise men, and learned of t
carefully [4] what time the sta
8 peared. And he sent ther
Bethlehem, and said, Go
search out carefully concer
the young child; and whe
have found *him*, bring me w
that I also may come and
9 ship him. And they, ha
heard the king, went their
and lo, the star, which they
in the east, went before t
till it came and stood
where the young child

[1] Gr. *Magi*. Compare Esther i. 13; Dan. ii. 12. [2] Or, *Where is the King of the Jews that is*
[3] Or, *through* [4] Or, *the time of the star that appeared*

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

10 And when they saw the star, they rejoiced with exceeding great
11 joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and
12 frankincense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to de-
14 stroy him. And he arose and took the young child and his mother by night, and departed
15 into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt
16 did I call my son. Then Herod, when he saw that he was mocked of the [1] wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the [1] wise men.

[1] Gr. *Magi.*

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

IN those days came John the Baptist, preaching in the wilderness of Judea,

17 Then was fulfilled that wl
spoken [1]by Jeremiah the
saying,

18 A voice was heard in
Weeping and great m
Rachel weeping for l
dren;
And she would not l
forted, because they

19 But when Herod wa
behold, an angel of the I
peareth in a dream to J

20 Egypt, saying, Arise a
the young child and his
and go into the land o
for they are dead that so

21 young child's life. And
and took the young chil
mother, and came into

22 of Israel. But when h
that Archelaus was
over Judæa in the roo
father Herod, he was
go thither; and being
of God in a dream, he w

23 into the parts of Galil
came and dwelt in a ci
Nazareth: that it migh
filled which was spoken
prophets, that he should
a Nazarene.

3 And in those days
John the Baptist, p
in the wilderness of

[1] Or, *through*

2 And saying, Repent ye: for the kingdom of heaven is at hand.
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits meet for repentance:
9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I,

2 saying, Repent ye; for the king-
3 dom of heaven is at hand. For this is he that was spoken of [1]by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and
5 wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round
6 about Jordan; and they were baptized of him in the river Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the
8 wrath to come? Bring forth therefore fruit worthy of [2]repen-
9 tance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up chil-
10 dren unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into
11 the fire. I indeed baptize you [3]with water unto repentance: but he that cometh after me is

[1] Or, *through* [2] Or, *your repentance* [3] Or, *in*

whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 *Christ fasteth, and is tempted.* 11 *The angels minister unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter, and Andrew,* 21 *James, and John,* 23 *and healeth all the diseased.*

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

mightier than I, whose shoes I am not [1]worthy to bear: he shall baptize you [2]with the Holy Ghost
12 and *with* fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.
13 Then cometh Jesus from Galilee to the Jordan unto John, to
14 be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15 But Jesus answering said unto him, Suffer [3]*it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth
16 him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [4]unto him, and he saw the Spirit of God descending as a dove, and coming
17 upon him; and lo, a voice out of the heavens, saying, [5]This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness to
2 be tempted of the devil. And when he had fasted forty days and forty nights, he afterward

[1] Gr. *sufficient.* [2] Or, *in* [3] Or, me [4] Some ancient authorities omit *unto him.* [5] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard

3 hungered. And the tempter
came and said unto him, If thou
art the Son of God, command
that these stones become [1]bread.
4 But he answered and said, It is
written, Man shall not live by
bread alone, but by every word
that proceedeth out of the mouth
5 of God. Then the devil taketh
him into the holy city; and he
set him on the [2]pinnacle of the
6 temple, and saith unto him, If
thou art the Son of God, cast
thyself down: for it is written,

He shall give his angels charge
concerning thee:
And on their hands they shall
bear thee up,
Lest haply thou dash thy foot
against a stone.

7 Jesus said unto him, Again it is
written, Thou shalt not tempt the
8 Lord thy God. Again, the devil
taketh him unto an exceeding high
mountain, and sheweth him all
the kingdoms of the world, and
9 the glory of them; and he said
unto him, All these things will I
give thee, if thou wilt fall down
10 and worship me. Then saith
Jesus unto him, Get thee hence,
Satan: for it is written, Thou
shalt worship the Lord thy God,
and him only shalt thou serve.
11 Then the devil leaveth him; and
behold, angels came and minis-
tered unto him.
12 Now when he heard that John

[1] Gr. *loaves.* [2] Gr. *wing.*

that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left

was delivered up, he wi
13 into Galilee; and leavin
reth, he came and dwelt
pernaum, which is by the
the borders of Zebulu
14 Naphtali: that it might
filled which was spok
Isaiah the prophet, saying
15 The land of Zebulun a
land of Naphtali,
[2]Toward the sea, beyo
dan,
Galilee of the [3]Gentile
16 The people which sat i
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18 And walking by the
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19 fishers. And he saith un
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they straightway left th
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brethren, [4]James the
Zebedee, and John his
in the boat with Zebed
father, mending their ne
22 he called them. An

[1]Or, *through* [2]Gr. *The way of the sea.* [3]Gr. *nations:* and so elsewhere. [4]Or, *Ja*
[illegible]where.

the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

straightway left the boat and their father, and followed him.

23 And [1] Jesus went about in all Galilee, teaching in their synagogues, and preaching the [2] gospel of the kingdom, and healing all manner of disease and all manner of sickness among the
24 people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, [3] possessed with devils, and epileptic, and palsied; and he healed them.
25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

CHAPTER V.

1 *Christ beginneth his sermon in the mount:* 3 *declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on a hill,* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to swear:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectness.*

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2 and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 [4] Blessed are they that mourn: for they shall be comforted.

[1] Some ancient authorities read *he.* [2] Or, *good tidings:* and so elsewhere. [3] Or, *demoniacs* [4] Some ancient authorities transpose ver. 4 and 5.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the
11 kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you
12 falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and
14 trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid.
15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto
16 all that are in the house. Even so let your light shine before men, that they may see your

works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy

good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all
19 things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.
20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the
22 judgement: but I say unto you, that every one who is angry with his brother[1] shall be in danger of the judgement; and whosoever shall say to his brother, [2]Raca, shall be in danger of the council; and whosoever shall say, [3]Thou fool, shall be in danger [4]of the
23 [5]hell of fire. If therefore thou

[1] Many ancient authorities insert *without cause*. [2] An expression of contempt. [3] Or, *Moreh*, a Hebrew expression of condemnation. [4] Gr. *unto* or *into*. [5] Gr. *Gehenna of fire*.

gift to the altar, and there remem-
berest that thy brother hath aught
against thee;
24 Leave there thy gift before
the altar, and go thy way; first be
reconciled to thy brother, and then
come and offer thy gift.
25 Agree with thine adversary
quickly, while thou art in the way
with him; lest at any time the ad-
versary deliver thee to the judge,
and the judge deliver thee to the
officer, and thou be cast into prison.
26 Verily I say unto thee, Thou
shalt by no means come out thence,
till thou hast paid the uttermost
farthing.
27 ¶ Ye have heard that it was
said by them of old time, Thou shalt
not commit adultery:
28 But I say unto you, That who-
soever looketh on a woman to lust
after her hath committed adultery
with her already in his heart.
29 And if thy right eye offend
thee, pluck it out, and cast *it* from
thee: for it is profitable for thee
that one of thy members should
perish, and not *that* thy whole body
should be cast into hell.
30 And if thy right hand offend
thee, cut it off, and cast *it* from thee:
for it is profitable for thee that one
of thy members should perish, and
not *that* thy whole body should be
cast into hell.
31 It hath been said, Whosoever
shall put away his wife, let him give
her a writing of divorcement:

art offering thy gift at the altar,
and there rememberest that thy
brother hath aught against thee,
24 leave there thy gift before the
altar, and go thy way, first be
reconciled to thy brother, and
then come and offer thy gift.
25 Agree with thine adversary
quickly, whiles thou art with him
in the way; lest haply the adver-
sary deliver thee to the judge,
and the judge [1]deliver thee to the
officer, and thou be cast into
26 prison. Verily I say unto thee,
Thou shalt by no means come
out thence, till thou have paid the
last farthing.

27 Ye have heard that it was said,
Thou shalt not commit adultery
28 but I say unto you, that every
one that looketh on a woman to
lust after her hath committed
adultery with her already in his
29 heart. And if thy right eye
causeth thee to stumble, pluck it
out, and cast it from thee: for it
is profitable for thee that one of
thy members should perish, and
not thy whole body be cast into
30 [2]hell. And if thy right hand
causeth thee to stumble, cut it
off, and cast it from thee: for it is
profitable for thee that one of thy
members should perish, and not
31 thy whole body go into [2]hell. It
was said also, Whosoever shall
put away his wife, let him give
her a writing of divorcement:

[1] Some ancient authorities omit *deliver thee.* [2] Gr. *Gehenna.*

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee,

32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord
34 thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of
35 God; nor by the earth, for it is the footstool of his feet; nor [1]by Jerusalem, for it is the city of the
36 great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.
37 [2]But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [3]the evil *one*.

38 Ye have heard that it was said, An eye for an eye, and a tooth
39 for a tooth: but I say unto you, Resist not [4]him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other
40 also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke
41 also. And whosoever shall [5]compel thee to go one mile, go with
42 him twain. Give to him that

[1] Or, *toward* [2] Some ancient authorities read *But your speech shall be.* [3] Or, *evil:* as in ver. 39; vi. 13. [4] Or, *evil* [5] Gr. *impress.*

and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

1 *Christ continueth his sermon in the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God, and mammon:* 25 *exhorteth not to be careful for worldly things:* 33 *but to seek God's kingdom.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the

asketh thee, and from
would borrow of thee
thou away.

43 Ye have heard that it
Thou shalt love thy n
44 and hate thine enemy:
unto you, Love your ene
pray for them that
45 you; that ye may be so
Father which is in heav
maketh his sun to rise
and the good, and sei
46 on the just and the unj
if ye love them that
what reward have ye
even the [1]publicans tl
47 And if ye salute your
only, what do ye m
others? do not even
tiles the same?
48 Ye therefore shall be
your heavenly Father

6 Take heed that ye d
righteousness before r
seen of them: else y
reward with your Fat
is in heaven.

2 When therefore th
alms, sound not a trum
thee, as the hypocrites

[1] That is, *collectors or renters of Roman taxes:* and so elsewhere.

synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have
3 received their reward. But when thou doest alms, let not thy left hand know what thy right hand
4 doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received
6 their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall rec-
7 ompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for
8 their much speaking. Be not therefore like unto them: for [1]your Father knoweth what things ye have need of, before
9 ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed
10 be thy name. Thy kingdom come. Thy will be done, as
11 in heaven, so on earth. Give us this day [2]our daily bread.

[1] Some ancient authorities read *God your Father.* [2] Gr. *our bread for the coming day.*

12 And forgive us our debts, as
ve forgive our debtors.
13 And lead us not into tempta-
ion, but deliver us from evil: For
hine is the kingdom, and the power,
nd the glory, for ever. Amen.
14 For if ye forgive men their
respasses, your heavenly Father
will also forgive you:
15 But if ye forgive not men their
respasses, neither will your Father
orgive your trespasses.
16 ¶ Moreover when ye fast, be
not, as the hypocrites, of a sad
countenance: for they disfigure
their faces, that they may appear
unto men to fast. Verily I say unto
you, They have their reward.
17 But thou, when thou fastest,
anoint thine head, and wash thy
face;
18 That thou appear not unto
men to fast, but unto thy Father
which is in secret: and thy Father
which seeth in secret shall reward
thee openly.
19 ¶ Lay not up for yourselves
treasures upon earth, where moth
and rust doth corrupt, and where
thieves break through and steal:
20 But lay up for yourselves
treasures in heaven, where neither
moth nor rust doth corrupt, and
where thieves do not break through
nor steal:
21 For where your treasure is,
there will your heart be also.
22 The light of the body is the

12 And forgive us our debts,
also have forgiven our d
13 And bring us not into
tation, but deliver us fro
14 evil *one*.[2] For if ye
men their trespasses, your
enly Father will also
15 you. But if ye forgiv
men their trespasses, neith
your Father forgive you
passes.

16 Moreover when ye fast,
as the hypocrites, of a sad
tenance: for they disfigur
faces, that they may be s
men to fast. Verily I sa
you, They have received
17 reward. But thou, wher
fastest, anoint thy head, an
18 thy face; that thou be n
of men to fast, but of t
ther which is in secret: a
Father, which seeth in
shall recompense thee.

19 Lay not up for you
treasures upon the earth,
moth and rust doth co
and where thieves
20 through and steal: but
for yourselves treasures i
en, where neither mot
rust doth consume, and
thieves do not [3]break t
21 nor steal: for where thy
ure is, there will thy hear
22 so. The lamp of the bod

[1] Or, *evil* [2] Many authorities, some ancient, but with variations, add *For thine is the kingdo
power, and the glory, for ever. Amen.* [3] Gr. *dig through.*

eye: if therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
27 Which of you by taking thought can add one cubit unto his stature?
28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

eye: if therefore thine eye be single, thy whole body shall be
23 full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!
24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God
25 and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?
26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much
27 more value than they? And which of you by being anxious can add one cubit unto his [1] stature?
28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they
29 spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of
30 these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye

[1] Or, *age*

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh

9 it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will

10 give him a stone; or if he shall ask for a fish, will give him a

11 serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to

12 them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide [1]is the gate, and broad is the way, that leadeth to destruction, and many be they that

14 enter in thereby. [2]For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

[1] Some ancient authorities omit *is the gate*. [2] Many ancient authorities read *How narrow is the gate*, &c.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth

16 By their fruits ye shall
them. Do *men* gather gra
17 thorns, or figs of thistles?
so every good tree bri
forth good fruit; but the c
tree bringeth forth evil

18 A good tree cannot bring
evil fruit, neither can a c
tree bring forth good
19 Every tree that bringet
forth good fruit is hewn
20 and cast into the fire. T
fore by their fruits ye
21 know them. Not ever
that saith unto me, Lord,
shall enter into the kingd
heaven; but he that doet
will of my Father which
22 heaven. Many will say
in that day, Lord, Lord, c
not prophesy by thy nam
by thy name cast out [1]
and by thy name do
23 [2]mighty works? And th
I profess unto them, I
knew you: depart from
24 that work iniquity. Ever
therefore which heareth
words of mine, and doeth
shall be likened unto a wis
which built his house up
25 rock: and the rain desc
and the floods came, an
winds blew, and beat upo
house; and it fell not:
was founded upon the
26 And every one that h
these words of mine, and

[1] Gr. *demons.* [2] Gr. *powers.*

them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother in law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him

them not, shall be likened unto a foolish man, which built his house
27 upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at
29 his teaching: for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, great multi-
2 tudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst
3 make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

6 and saying, Lord, my [1]s
lieth in the house sick
palsy, grievously torn
7 And he saith unto him,
8 come and heal him. A
centurion answered and
Lord, I am not [2]worthy th
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wife's mother lying sick of a

[1] Or, *boy* [2] Gr. *sufficient.* [3] Gr. *with a word.* [4] Some ancient authorities insert *set:* as in L
[5] Gr. *bondservant.* [6] Many ancient authorities read *With no man in Israel have I found so g*
[7] Gr. *recline.*

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*,

15 And he touched her hand, and the fever left her; and she arose, and ministered unto
16 him. And when even was come, they brought unto him many [1]possessed with devils: and he cast out the spirits with a word, and healed all that were
17 sick: that it might be fulfilled which was spoken [2]by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto
19 the other side. And there came [3]a scribe, and said unto him, [4]Master, I will follow thee
20 whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [5]nests; but the Son of man hath not where to lay his
21 head. And another of the disciples said unto him, Lord, suffer me first to go and bury my
22 father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23 And when he was entered into a boat, his disciples followed
24 him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was
25 asleep. And they came to him,

[1] Or, *demoniacs* [2] Or, *through* [3] Gr. *one scribe.* [4] Or, *Teacher* [5] Gr. *lodging-places.*

and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

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[1] Or, *demoniacs* [2] Gr. *demons*.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into
2 his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [1] Son, be of good cheer; thy sins are for-
3 given. And behold, certain of the scribes said within themselves, This man blasphemeth.
4 And Jesus [2] knowing their thoughts said, Wherefore think
5 ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say,
6 Arise, and walk? But that ye may know that the Son of man hath [3] power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7 And he arose, and departed to
8 his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such [3] power unto men.

[1] Gr. *Child.* [2] Many ancient authorities read *seeing.* [3] Or, *authority*

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

9 And as Jesus passed by thence, he saw a man, Matthew, sitting at the pla toll: and he saith unto him low me. And he arose, an lowed him.

10 And it came to pass, [1] sat at meat in the hous hold, many publicans and s came and sat down with

11 and his disciples. And the Pharisees saw it, the unto his disciples, Why your [2] Master with the pul

12 and sinners? But whe heard it, he said, They th whole have no need of a

13 cian, but they that are sick go ye and learn what *this* eth, I desire mercy, an sacrifice: for I came not t the righteous, but sinners.

14 Then come to him the ples of John, saying, Why and the Pharisees fast [4] c

15 thy disciples fast not? Jesus said unto them, C sons of the bridechamber r as long as the bridegro with them? but the day come, when the bridegroo be taken away from the

16 then will they fast. A man putteth a piece dressed cloth upon an ol ment; for that which sho it up taketh from the ga and a worse rent is

[1] Gr. *reclined:* and so always. [2] Or, *Teacher* [3] Gr. *strong.* [4] Some ancient authorities

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

17 Neither do *men* put new wine into old [1]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

18 While he spake these things unto them, behold, there came [2]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall
19 live. And Jesus arose, and followed him, and *so did* his disci-
20 ples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his gar-
21 ment: for she said within herself, If I do but touch his garment, I shall be [3]made whole.
22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [4]made thee whole. And the woman was [3]made whole from that hour.
23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a
24 tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him
25 to scorn. But when the crowd was put forth, he entered in, and took her by the hand; and the
26 damsel arose. And [5]the fame hereof went forth into all that land.

[1] That is, *skins used as bottles*. [2] Gr. *one ruler*. [3] Or, *saved* [4] Or, *saved thee* [5] Gr. *this fame*

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it.*

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

27 And as Jesus passed l
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Have mercy on us, thou
28 David. And when he wa
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34 Israel. But the Pharise
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35 And Jesus went about
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and healing all manner of
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sheep not having a sh

[1]Or, *sternly* [2]Gr. *demon.* [3]Or, *In* [4]Gr. *demons.*

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

10 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his
3 brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Al-
4 phæus, and Thaddæus; Simon the [1] Cananæan, and Judas Iscariot, who also [2] betrayed him.
5 These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any
6 city of the Samaritans: but go rather to the lost sheep of the
7 house of Israel. And as ye go, preach, saying, The kingdom of
8 heaven is at hand. Heal the sick, raise the dead, cleanse the

[1] Or, *Zealot*. See Luke vi. 15; Acts i. 13. [2] Or, *delivered him up*: and so always.

lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor script for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you

lepers, cast out [1]devils:
9 ye received, freely give.
you no gold, nor silve
10 brass in your [2]purses; no
for *your* journey, neithe
coats, nor shoes, nor sta
the labourer is worthy
11 food. And into whatsoev
or village ye shall enter,
out who in it is worthy
12 there abide till ye go fortl
as ye enter into the house,
13 it. And if the house be
let your peace come upon
if it be not worthy, let you
14 return to you. And who
shall not receive you, no
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of that house or that city,
15 off the dust of your feet.
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16 Behold, I send you fc
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19 tiles. But when they deliv

[1] Gr. *demons.* [2] Gr. *girdles.* [3] Or, *simple*

up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear

up, be not anxious how or what ye shall speak: for it shall be given you in that hour what
20 ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.
21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [1]cause
22 them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same
23 shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.
24 A disciple is not above his [2]master, nor a [3]servant above his
25 lord. It is enough for the disciple that he be as his [2]master, and the [3]servant as his lord. If they have called the master of the house [4]Beelzebub, how much more *shall they call* them of his
26 household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not
27 be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the house-
28 tops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear

[1] Or, *put them to death* [2] Or, *teacher* [3] Gr. *bondservant.* [4] Gr. *Beelzebul:* and so elsewhere.

him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiv-

him which is able to d
both soul and body in
29 Are not two sparrows sol
farthing? and not one of
shall fall on the ground w
30 your Father: but the very
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31 Fear not therefore; ye a
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32 Every one therefore whc
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33 Father which is in heaven.
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34 Think not that I came tc
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35 For I came to set a man a
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and the daughter in law a
36 her mother in law: and a
foes *shall be* they of hi
37 household. He that
father or mother more th
is not worthy of me; and l
loveth son or daughter moi
38 me is not worthy of me.
he that doth not take his
and follow after me, is not
39 of me. He that [5]finde
[6]life shall lose it; and h
[7]loseth his [6]life for my sak
find it.
40 He that receiveth you

[1]Gr. *Gehenna.* [2]Gr. *in me.* [3]Gr. *in him.* [4]Gr. *cast.* [5]Or, *found* [6]Or, *soul*

eth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

eth me, and he that receiveth me
41 receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's re-
42 ward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ,
3 he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another?
4 And Jesus answered and said unto them, Go your way and tell John the things which ye do hear
5 and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [1]good tidings preached to them.

[1] Or, *the gospel*

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped

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16 hear. But whereunto sh
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17 their fellows, and say, We

[1] Many ancient authorities read *But what went ye out to see? a prophet?* [2] Gr. *lesser.*
[4] ancient authorities omit *to hear.*

unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered

unto you, and ye did not dance; we wailed, and ye did not
18 [1]mourn. For John came neither eating nor drinking, and they
19 say, He hath a [2]devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom [3]is justified by her [4]works.

20 Then began he to upbraid the cities wherein most of his [5]mighty works were done, because they
21 repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [5]mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in
22 sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for
23 you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt [6]go down unto Hades: for if the [5]mighty works had been done in Sodom which were done in thee, it would have remained until this day.
24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

25 At that season Jesus answered

[1] Gr. *beat the breast.* [2] Gr. *demon.* [3] Or, *was* [4] Many ancient authorities read *children:* as in Luke vii. 35. [5] Gr. *powers.* [6] Many ancient authorities read *be brought down.*

and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by Scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and sheweth who is his brother, sister, and mother.

AT that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

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26 yea, Father, [2]for so it w
27 pleasing in thy sight. Al
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[1] Or, *praise* [2] Or, *that*

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they
4 that were with him; how he entered into the house of God, and [1] did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?
5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the
6 sabbath, and are guiltless? But I say unto you, that [2] one greater
7 than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned
8 the guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and
10 went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might
11 accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold
12 on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.
13 Then saith he to the man, Stretch forth thy hand. And he

[1] Some ancient authorities read *they did eat.* [2] Gr. *a greater thing.*

stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

24 But when the Pharisees heard

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23 man spake and saw. A
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24 But when the Pharisees

[1] Or, *through* [2] Or, *a demoniac*

it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make

it, they said, This man doth not cast out [1]devils, but [2]by Beelzebub the prince of the [1]devils.

25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall

26 not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his

27 kingdom stand? And if I [2]by Beelzebub cast out [1]devils, [2]by whom do your sons cast them out? therefore shall they be

28 your judges. But if I [2]by the Spirit of God cast out [1]devils, then is the kingdom of God

29 come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man?* and then he will spoil his

30 house. He that is not with me is against me; and he that gathereth not with me scattereth.

31 Therefore I say unto you, Every sin and blasphemy shall be forgiven [3]unto men; but the blasphemy against the Spirit shall

32 not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [4]world, nor in that which is

33 to come. Either make the tree good, and its fruit good; or make

[1] Gr. *demons.* [2] Or, *in* [3] Some ancient authorities read *unto you men.* [4] Or, *age*

the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

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34 by its fruit. Ye offspi
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[1] Or, *Teacher* [2] Gr. *sea-monster.* [3] Gr. *more than.*

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [1]a greater than Solo-
43 mon is here. But the unclean spirit, when [2]he is gone out of the man, passeth through waterless places, seeking rest, and
44 findeth it not. Then [2]he saith, I will return into my house whence I came out; and when [2]he is come, [2]he findeth it empty, swept,
45 and garnished. Then goeth [2]he, and taketh with [3]himself seven other spirits more evil than [3]himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without,
47 seeking to speak to him. [4]And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and
50 my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

[1] Gr. *more than.* [2] *Or, it* [3] *Or, itself* [4] Some ancient authorities omit ver. 47.

CHAPTER XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the drawnet cast into the sea: 53 and how Christ is contemned of his own countrymen.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the king-

13 On that day went Jesus c
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2 side. And there were gat
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9 He that hath ears[1], let him

10 And the disciples came
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[1] Some ancient authorities add here, and in ver. 43, *to hear:* as in Mark iv. 9; Luke viii. 8

dom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the

dom of heaven, but to them it is
12 not given. For whosoever hath,
to him shall be given, and he
shall have abundance: but who-
soever hath not, from him shall
be taken away even that which
13 he hath. Therefore speak I to
them in parables; because seeing
they see not, and hearing they
hear not, neither do they
14 understand. And unto them is
fulfilled the prophecy of Isaiah,
which saith,

By hearing ye shall hear, and
shall in no wise understand;
And seeing ye shall see, and
shall in no wise perceive:
15 For this people's heart is
waxed gross,
And their ears are dull of
hearing,
And their eyes they have
closed;
Lest haply they should per-
ceive with their eyes,
And hear with their ears,
And understand with their
heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for
they see; and your ears, for
17 they hear. For verily I say unto
you, that many prophets and
righteous men desired to see the
things which ye see, and saw
them not; and to hear the things
which ye hear, and heard them
18 not. Hear then ye the parable
19 of the sower. When any one

word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him,

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26 But when the blade sprar
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27 appeared the tares also.
the [3]servants of the
holder came and said unt

[1] Or, *age* [2] Or, *darnel* [3] Gr. *bondservants.*

Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying,

Sir, didst thou not sow good seed in thy field? whence then hath it
28 tares? And he said unto them, [1]An enemy hath done this. And the [2]servants say unto him, Wilt thou then that we go and gather
29 them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with
30 them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took,
32 and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [3]measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he
35 nothing unto them: that it might be fulfilled which was spoken [4]by the prophet, saying,

[1] Gr. *A man* that is *an enemy.* [2] Gr. *bondservants.* [3] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. [4] Or, *through*

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

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44 The kingdom of heaven i
unto a treasure hidden i
field; which a man found
hid; and [3]in his joy he goet
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eth that field.

[1] Many ancient authorities omit *of the world.* [2] Or, *the consummation of the age* [3] Or, *for joy*

45 ¶ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:
46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.
53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.
54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
46 and having found one pearl of great price, he went and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a [1] net, that was cast into the sea, and gathered
48 of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels,
49 but the bad they cast away. So shall it be in [2] the end of the world: the angels shall come forth, and sever the wicked from
50 among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.
51 Have ye understood all these things? They say unto him,
52 Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.
53 And it came to pass, when Jesus had finished these par-
54 ables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these [3] mighty works?

[1] Gr. *casting-net.* [2] Or, *consummation of the age* [3] Gr. *powers.*

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday

55 Is not this the carpenter's
not his mother called Mar
his brethren, James, and
56 and Simon, and Judas?
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57 these things? And the
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14 At that season Her
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5 to have her. And wh
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they counted him as a p
6 But when Herod's bi

[1] Gr. *caused to stumble.* [2] Gr. *powers.*

was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They

came, the daughter of Herodias danced in the midst, and pleased
7 Herod. Whereupon he promised with an oath to give her
8 whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the
9 Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded
10 it to be given; and he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel: and she brought it to her
12 mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him [1] on foot from the
14 cities. And he came forth, and saw a great multitude, and he had compassion on them, and
15 healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.
16 But Jesus said unto them, They

[1] Or, *by land*

need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they

have no need to go away; give ye
17 them to eat. And they say unto
him, We have here but five loaves,
18 and two fishes. And he said,
19 Bring them hither to me. And he commanded the multitudes to [1]sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.
20 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets
21 full. And they that did eat were about five thousand men, beside women and children.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.
23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was
24 there alone. But the boat [2]was now in the midst of the sea, distressed by the waves; for the
25 wind was contrary. And in the fourth watch of the night he came unto them, walking upon
26 the sea. And when the disciples saw him walking on the sea, they

[1] Gr. *recline.* [2] Some ancient authorities read *was many furlongs distant from the land.*

roubled, saying, It is a spirit;
ey cried out for fear.
But straightway Jesus spake
them, saying, Be of good
it is I; be not afraid.
And Peter answered him and
Lord, if it be thou, bid me
into thee on the water.
And he said, Come. And
Peter was come down out of
p, he walked on the water, to
Jesus.
But when he saw the wind
ous, he was afraid; and be-
g to sink, he cried, saying,
save me.
And immediately Jesus
ed forth *his* hand, and caught
nd said unto him, O thou of
faith, wherefore didst thou
?
And when they were come
e ship, the wind ceased.
Then they that were in the
me and worshipped him, say-
f a truth thou art the Son of

¶ And when they were gone
they came into the land of
saret.
And when the men of that
had knowledge of him, they
ut into all that country round
and brought unto him all
ere diseased;
And besought him that they
only touch the hem of his
nt: and as many as touched
made perfectly whole.

were troubled, saying, It is an
apparition; and they cried out
27 for fear. But straightway Jesus
spake unto them, saying, Be of
good cheer; it is I; be not afraid.
28 And Peter answered him and
said, Lord, if it be thou, bid me
come unto thee upon the waters.
29 And he said, Come. And Peter
went down from the boat, and
walked upon the waters, [1] to come
30 to Jesus. But when he saw the
wind[2], he was afraid; and begin-
ning to sink, he cried out, saying,
31 Lord, save me. And immedi-
ately Jesus stretched forth his
hand, and took hold of him, and
saith unto him, O thou of little
faith, wherefore didst thou doubt?
32 And when they were gone up
into the boat, the wind ceased.
33 And they that were in the boat
worshipped him, saying, Of a
truth thou art the Son of God.

34 And when they had crossed
over, they came to the land, unto
35 Gennesaret. And when the men
of that place knew him, they sent
into all that region round about,
and brought unto him all that
36 were sick; and they besought
him that they might only touch
the border of his garment: and
as many as touched were made
whole.

[1] Some ancient authorities read *and came*. [2] Many ancient authorities add *strong*.

CHAPTER XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

15 Then there come to Jesu
Jerusalem Pharisees and s
2 saying, Why do thy di
transgress the tradition
elders? for they wash no
3 hands when they eat breac
he answered and said untc
Why do ye also transgre
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Honour thy father an
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5 [1]die the death. But y
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7 tradition. Ye hypocrite
did Isaiah prophesy of yo
ing,
8 This people honoure
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But their heart is far fr
9 But in vain do they w
me,
Teaching *as their* doctri
precepts of men.

[1] Or, *surely die* [2] Some ancient authorities add *or his mother.* [3] Some ancient authorities r

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth nŏt a man.

10 And he called to him the multitude, and said unto them, Hear,
11 and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this
12 defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were [1]offended, when they heard
13 this saying? But he answered and said, Every [2]plant which my heavenly Father planted not,
14 shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind,
15 both shall fall into a pit. And Peter answered and said unto him, Declare unto us the parable.

16 And he said, Are ye also even yet
17 without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?
18 But the things which proceed out of the mouth come forth out of the heart; and they defile the
19 man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts,
20 false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

[1] Gr. *caused to stumble.* [2] Gr. *planting.*

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them

21 And Jesus went out thenc
withdrew into the parts of
22 and Sidon. And behold,
naanitish woman came out
those borders, and cried, s
Have mercy on me, O
thou son of David; my da
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23 But he answered her
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28 table. Then Jesus ans
and said unto her, O w
great is thy faith: be it
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30 mountain, and sat there.
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many others, and they cas

[1] Gr. *demon.* [2] Or, *loaf*

t Jesus' feet; and he healed

nsomuch that the multitude ed, when they saw the dumb k, the maimed to be whole, ıe to walk, and the blind to ıd they glorified the God of

Then Jesus called his dis- *unto him*, and said, I have ission on the multitude, be- they continue with me now ays, and have nothing to eat: vill not send them away fast- t they faint in the way.
And his disciples say unto Whence should we have so bread in the wilderness, as to great a multitude?
And Jesus saith unto them, many loaves have ye? And aid, Seven, and a few little

And he commanded the mul- to sit down on the ground.
And he took the seven loaves ıe fishes, and gave thanks, rake *them*, and gave to his es, and the disciples to the ıde.
And they did all eat, and illed: and they took up of oken *meat* that was left seven s full.
And they that did eat were ıousand men, beside women ildren.
And he sent away the multi- ınd took ship, and came into asts of Magdala.

down at his feet; and he healed
31 them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply
33 they faint in the way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so
34 great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes.
35 And he commanded the multitude to sit down on the ground;
36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples
37 to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces,
38 seven baskets full. And they that did eat were four thousand men, beside women and children.
39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

CHAPTER XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foresheweth his death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

16 And the Pharisees an
ducees came, and tempti
asked him to shew them
2 from heaven. But he an
and said unto them, [1] Wh
evening, ye say, *It will*
weather: for the heaven
3 And in the morning, *It*
foul weather to-day: t
heaven is red and lowrin
know how to discern the
the heaven; but ye cann
4 *cern* the signs of the time
evil and adulterous gen
seeketh after a sign; an
shall no sign be given
but the sign of Jonah.
left them, and departed.

5 And the disciples came
other side and forgot t
6 [2] bread. And Jesus sai
them, Take heed and be
the leaven of the Pharis
7 Sadducees. And they re
among themselves, sayin
8 took no [2] bread. And Jes
ceiving it said, O ye of litt
why reason ye among you
because ye have no [2]

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and othe authorities. [2] Gr. *loaves.* [3] Or, It is *because we took no bread.*

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and

9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many
10 [1]baskets ye took up? Neither the seven loaves of the four thousand, and how many [1]bas-
11 kets ye took up? How is it that ye do not perceive that I spake not to you concerning [2]bread? But beware of the leaven of the Pharisees and
12 Sadducees. Then understood they how that he bade them not beware of the leaven of [2]bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say [3]that the Son of
14 man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or
15 one of the prophets. He saith unto them, But who say ye that
16 I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
18 And I also say unto thee, that thou art [4]Peter, and upon this [5]rock I will build my church: and

[1] *Basket* in ver. 9 and 10 represents different Greek words. [2] Gr. *loaves*. [3] Many ancient authorities read *that I the Son of man am*. See Mark viii. 27; Luke ix. 18. [4] Gr. *Petros*. [5] Gr. *petra*.

the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

the gates of Hades shall no
19 vail against it. I will give
thee the keys of the kingdc
heaven: and whatsoever
shalt bind on earth sha
bound in heaven: and
soever thou shalt loose on
20 shall be loosed in heaven.
charged he the disciples
they should tell no man tl
was the Christ.
21 From that time began [1]
to shew unto his disciples
that he must go unto Jeru:
and suffer many things o
elders and chief priests
scribes, and be killed, an
22 third day be raised up.
Peter took him, and beg
rebuke him, saying, [2]Be
from thee, Lord: this
23 never be unto thee. B
turned, and said unto Pete
thee behind me, Satan: th
a stumblingblock unto m
thou mindest not the thin
God, but the things of
24 Then said Jesus unto his
ples, If any man would
after me, let him deny hi
and take up his cross, and
25 me. For whosoever woul
his [3]life shall lose it: and
soever shall lose his [3]life f
26 sake shall find it. For
shall a man be profited,
shall gain the whole worl
forfeit his [3]life? or what s
man give in exchange for hi

[1] Some ancient authorities read *Jesus Christ*. [2] Or, God *have mercy on thee* [3] Or, *sou*

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth his own passion, 24 and payeth tribute.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched

27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man ac-
28 cording to his [1]deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain
2 apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light.
3 And behold, there appeared unto them Moses and Elijah talking
4 with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [2]tabernacles; one for thee, and one for Moses, and one for
5 Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear
6 ye him. And when the disciples heard it, they fell on their face, and were sore afraid.
7 And Jesus came and touched

[1] Gr. *doing.* [2] Or, *booths*

them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

them and said, Arise, and
8 afraid. And lifting up
eyes, they saw no one
Jesus only.

9 And as they were
down from the mountain
commanded them, saying
the vision to no man, un
Son of man be risen fro
10 dead. And his disciples
him, saying, Why then s
scribes that Elijah mu
11 come? And he answer
said, Elijah indeed come
12 shall restore all things:
say unto you, that Elijah i
already, and they knew h
but did unto him what
they listed. Even so sh
Son of man also suffer of
13 Then understood the d
that he spake unto them
the Baptist.

14 And when they were c
the multitude, there came
a man, kneeling to him, a
15 ing, Lord, have mercy
son: for he is epileptic, and
eth grievously: for oft-ti
falleth into the fire, and of
16 into the water. And I b
him to thy disciples, an
17 could not cure him. And
answered and said, O
less and perverse gene
how long shall I be with
how long shall I bea
you? bring him hither

And Jesus rebuked the devil;
: departed out of him: and the
vas cured from that very hour.
Then came the disciples to
apart, and said, Why could
e cast him out?
And Jesus said unto them,
se of your unbelief: for verily
unto you, If ye have faith as a
of mustard seed, ye shall say
his mountain, Remove hence
nder place; and it shall re-
: and nothing shall be impos-
into you.
Howbeit this kind goeth not
it by prayer and fasting.
¶ And while they abode in
e, Jesus said unto them, The
f man shall be betrayed into
nds of men:
And they shall kill him, and
rd day he shall be raised again.
hey were exceeding sorry.
¶ And when they were come
pernaum, they that received
: *money* came to Peter, and said,
not your master pay tribute?
He saith, Yes. And when he
ome into the house, Jesus
ited him, saying, What think-
ou, Simon? of whom do the
of the earth take custom or
:? of their own children, or
ngers?
Peter saith unto him, Of stran-
Jesus saith unto him, Then
e children free.
Notwithstanding, lest we

18 And Jesus rebuked him; and the
[1]devil went out from him: and
the boy was cured from that
19 hour. Then came the disciples
to Jesus apart, and said, Why
20 could not we cast it out? And
he saith unto them, Because of
your little faith: for verily I say
unto you, If ye have faith as a
grain of mustard seed, ye shall
say unto this mountain, Remove
hence to yonder place; and it
shall remove; and nothing shall
be impossible unto you.[2]

22 And while they [3]abode in
Galilee, Jesus said unto them,
The Son of man shall be deliv-
ered up into the hands of men;
23 and they shall kill him, and the
third day he shall be raised
up. And they were exceeding
sorry.
24 And when they were come to
Capernaum, they that received
the [4]half-shekel came to Peter,
and said, Doth not your [5]master
25 pay the [4]half-shekel? He saith,
Yea. And when he came into
the house, Jesus spake first to
him, saying, What thinkest thou,
Simon? the kings of the earth,
from whom do they receive toll
or tribute? from their sons, or
26 from strangers? And when he
said, From strangers, Jesus said
unto him, Therefore the sons
27 are free. But, lest we cause

mon. [2] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer*
ng. See Mark ix. 29. [3] Some ancient authorities read *were gathering themselves together.*
achma. [5] Or, *teacher*

should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

1 Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him, who shewed no mercy to his fellow.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that

them to stumble, go thou
sea, and cast a hook, ar
up the fish that first com
and when thou hast ope
mouth, thou shalt find a [1]
that take, and give unt
for me and thee.

18 In that hour came th
ples unto Jesus, saying
then is [2] greatest in the k
2 of heaven? And he ca
him a little child, and set
3 the midst of them, an
Verily I say unto you,
ye turn, and become a
children, ye shall in n
enter into the kingd
4 heaven. Whosoever th
shall humble himself
little child, the same
[2] greatest in the kingd
5 heaven. And whoso sh
ceive one such little chil
6 name receiveth me: but
shall cause one of thes
ones which believe on
stumble, it is profitable
that [3] a great millstone sh
hanged about his neck, a
he should be sunk in the
7 of the sea. Woe unto th
because of occasions of
bling! for it must needs

[1] Gr. *stater.* [2] Gr. *greater.* [3] Gr. *a millstone turned by an ass.*

es come; but woe to that
y whom the offence cometh!
Wherefore if thy hand or thy
offend thee, cut them off, and
hem from thee: it is better for
o enter into life halt or maimed,
than having two hands or
et to be cast into everlasting

nd if thine eye offend thee,
it out, and cast *it* from thee:
better for thee to enter into
th one eye, rather than hav-
vo eyes to be cast into hell

Take heed that ye despise
ne of these little ones; for I
nto you, That in heaven their
s do always behold the face
Father which is in heaven.
For the Son of man is come
e that which was lost.
How think ye? if a man have
dred sheep, and one of them
ne astray, doth he not leave
nety and nine, and goeth into
nountains, and seeketh that
is gone astray?
And if so be that he find it,
I say unto you, he rejoiceth
of that *sheep*, than of the
and nine which went not

Even so it is not the will of
Father which is in heaven,
ne of these little ones should

the occasions come; but woe to
that man through whom the
8 occasion cometh! And if thy
hand or thy foot causeth thee to
stumble, cut it off, and cast it from
thee: it is good for thee to enter
into life maimed or halt, rather
than having two hands or two
feet to be cast into the eternal
9 fire. And if thine eye causeth
thee to stumble, pluck it out,
and cast it from thee: it is good
for thee to enter into life with
one eye, rather than having two
eyes to be cast into the [1] hell of
10 fire. See that ye despise not
one of these little ones; for I
say unto you, that in heaven
their angels do always behold
the face of my Father which is
12 in heaven.[2] How think ye? if
any man have a hundred sheep,
and one of them be gone astray,
doth he not leave the ninety and
nine, and go unto the moun-
tains, and seek that which goeth
13 astray? And if so be that he
find it, verily I say unto you, he
rejoiceth over it more than over
the ninety and nine which have
14 not gone astray. Even so it is
not [3] the will of [4] your Father
which is in heaven, that one of
these little ones should perish.

ehenna of fire. [2] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save ch was lost.* See Luke xix. 10. [3] Gr. *a thing willed before your Father.* [4] Some ancient s read *my.*

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

15 And if thy brother sin [1]a
thee, go, shew him his fa
tween thee and him alo
he hear thee, thou hast
16 thy brother. But if he he
not, take with thee one
more, that at the mouth
witnesses or three every
17 may be established. And
refuse to hear them, tell i
the [2]church: and if he ref
hear the [2]church also, let
unto thee as the Gentile a
18 publican. Verily I say un
What things soever ye sha
on earth shall be bou
heaven: and what things
ye shall loose on earth sh
19 loosed in heaven. Again
unto you, that if two of yo
agree on earth as touchin
thing that they shall ask, i
be done for them of my
20 which is in heaven. For
two or three are gather
gether in my name, there
in the midst of them.

21 Then came Peter, and s
him, Lord, how oft sha
brother sin against me,
forgive him? until seven
22 Jesus saith unto him, I s
unto thee, Until seven time
Until [3]seventy times
23 Therefore is the kingdc
heaven· likened unto a
tain king, which would n
reckoning with his [4]se

[1] Some ancient authorities omit *against thee.* [2] Or, *congregation* [3] Or, *seventy times* [4] *Gr. bondservants.*

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.
29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.
32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldest not thou also have

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [1] talents.
25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26 The [2] servant therefore fell down and worshipped him, saying, Lord, have patience with me, and
27 I will pay thee all. And the lord of that [2] servant, being moved with compassion, released him,
28 and forgave him the [3] debt. But that [2] servant went out, and found one of his fellow-servants, which owed him a hundred [4] pence: and he laid hold on him, and took *him* by the throat, saying, Pay
29 what thou owest. So his fellow-servant fell down, and besought him, saying, Have patience with
30 me, and I will pay thee. And he would not: but went and cast him into prison, till he should
31 pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that
32 was done. Then his lord called him unto him, and saith to him, Thou wicked [2] servant, I forgave thee all that debt, because thou besoughtest me:
33 shouldest not thou also have

[1] This talent was probably worth about £240. [2] Gr. *bondservant*. [3] Gr. *loan*. [4] The word in the Greek denotes a coin worth about eight pence halfpenny.

had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

had mercy on thy fellow-s
even as I had mercy on
34 And his lord was wroth, a
livered him to the torment
he should pay all that wa

35 So shall also my heavenly
do unto you, if ye forgi
every one his brother fro
hearts.

CHAPTER XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What there-

19 And it came to pass
Jesus had finished these
he departed from Galile
came into the borders of
2 beyond Jordan; and gre
titudes followed him; a
healed them there.
3 And there came unt
[1] Pharisees, tempting hi
saying, Is it lawful *for a*
put away his wife for
4 cause? And he answer
said, Have ye not read,
which [2] made *them* from
ginning made them ma
5 female, and said, For this
shall a man leave his fath
mother, and shall cleave
wife; and the twain shall
6 one flesh? So that they
more twain, but one flesh.

[1] Many authorities, some ancient, insert *the*. [2] Some ancient authorities read *created*.

iod hath joined together, let
in put asunder.
hey say unto him, Why did
then command to give a
of divorcement, and to put
ay?
le saith unto them, Moses
se of the hardness of your
suffered you to put away
vives: but from the beginning
not so.
nd I say unto you, Whoso-
hall put away his wife, except
r fornication, and shall marry
r, committeth adultery: and
marrieth her which is put
doth commit adultery.
¶ His disciples say unto him,
case of the man be so with
e, it is not good to marry.
But he said unto them, All
nnot receive this saying, save
whom it is given.
For there are some eunuchs,
were so born from *their*
r's womb: and there are
eunuchs, which were made
ns of men: and there be
ns, which have made them-
eunuchs for the kingdom of
n's sake. He that is able to
e *it*, let him receive *it*.
¶ Then were there brought
him little children, that he
put *his* hands on them, and
and the disciples rebuked

But Jesus said, Suffer little

therefore God hath joined together, let not man put asunder.
7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put
8 *her* away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it
9 hath not been so. And I say unto you, Whosoever shall put away his wife, [1] except for fornication, and shall marry another, committeth adultery: [2] and he that marrieth her when she is put away committeth adultery.

10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.
11 But he said unto them, All men cannot receive this saying, but
12 they to whom it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little

ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. v.
The following words, to the end of the verse, are omitted by some ancient authorities.

children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

children, and forbid them n
come unto me: for of such
15 kingdom of heaven. An
laid his hands on them, an
parted thence.

16 And behold, one came t
and said, [1] [2] Master, what
thing shall I do, that I may
17 eternal life? And he said
him, [3] Why askest thou m
cerning that which is g
One there is who is good
if thou wouldest enter int
18 keep the commandments.
saith unto him, Which?
Jesus said, Thou shalt no
Thou shalt not commit adu
Thou shalt not steal, Thou
19 not bear false witness, H
thy father and thy mother:
Thou shalt love thy neighb
20 thyself. The young man
unto him, All these things
observed: what lack I
21 Jesus said unto him, If
wouldest be perfect, go, sel
thou hast, and give to the
and thou shalt have treas
heaven: and come, follo
22 But when the young man
the saying, he went awa
rowful: for he was one th
great possessions.
23 And Jesus said unto hi
ciples, Verily I say unto
is hard for a rich man to
into the kingdom of h

[1] Or, *Teacher* [2] Some ancient authorities read *Good Master.* See Mark x. 17; Luke x
[3] Some ancient authorities read *Why callest thou me good? None is good save one,* even *God.* See
18; Luke xviii. 19.

And again I say unto you, It is
for a camel to go through the
a needle, than for a rich man
r into the kingdom of God.
When his disciples heard *it*,
ere exceedingly amazed, say-
ho then can be saved?
But Jesus beheld *them*, and
nto them, With men this is
ible; but with God all things
ssible.
Then answered Peter and
nto him, Behold, we have for-
all, and followed thee; what
e have therefore?
And Jesus said unto them,
I say unto you, That ye
have followed me, in the re-
tion when the Son of man
it in the throne of his glory,
shall sit upon twelve thrones,
g the twelve tribes of Israel.
And every one that hath for-
houses, or brethren, or sisters,
ner, or mother, or wife, or
n, or lands, for my name's
shall receive a hundredfold,
all inherit everlasting life.
But many *that are* first shall
; and the last *shall be* first.

CHAPTER XX.

*t, by the similitude of the labourers in the
sheweth that God is debtor unto no man:
eth his passion: 20 by answering the mother
's children teacheth his disciples to be lowly:
veth two blind men their sight.*

the kingdom of heaven is like
to a man *that is* a householder,
went out early in the morning
labourers into his vineyard.

24 And again I say unto you, It is
easier for a camel to go through a
needle's eye, than for a rich man
to enter into the kingdom of
25 God. And when the disciples
heard it, they were astonished
exceedingly, saying, Who then
26 can be saved? And Jesus look-
ing upon *them* said to them,
With men this is impossible;
but with God all things are pos-
27 sible. Then answered Peter and
said unto him, Lo, we have left
all, and followed thee; what then
28 shall we have? And Jesus said
unto them, Verily I say unto
you, that ye which have followed
me, in the regeneration when the
Son of man shall sit on the throne
of his glory, ye also shall sit
upon twelve thrones, judging the
29 twelve tribes of Israel. And
every one that hath left houses,
or brethren, or sisters, or father,
or mother,[1] or children, or lands,
for my name's sake, shall receive
[2]a hundredfold, and shall inherit
30 eternal life. But many shall be
last *that are* first; and first *that*
20 *are* last. For the kingdom of
heaven is like unto a man that
is a householder, which went
out early in the morning to
hire labourers into his vineyard.

[1] ancient authorities add *or wife*: as in Luke xviii. 29. [2] Some ancient authorities read *manifold*.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made

2 And when he had agreed
the labourers for a [1]penny a
he sent them into his vine
3 And he went out about the
hour, and saw others sta
4 in the marketplace idle; a
them he said, Go ye also
the vineyard, and whatsoe
right I will give you. And
5 went their way. Again he
out about the sixth and the
6 hour, and did likewise.
about the eleventh *hour* he
out, and found others stan
and he saith unto them,
stand ye here all the day
7 They say unto him, Becau
man hath hired us. He
unto them, Go ye also int
8 vineyard. And when eve
come, the lord of the vin
saith unto his steward, Ca
labourers, and pay them
hire, beginning from the
9 unto the first. And wher
came that *were hired* abo
eleventh hour, they re
10 every man a [1]penny. And
the first came, they sup
that they would receive
and they likewise received
11 man a [1]penny. And wher
received it, they mur
12 against the householder,
ing, These last have spe
one hour, and thou hast

[1] See marginal note on ch. xviii. 28.

them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask.

them equal unto us, which have borne the burden of the day and
13 the [1] scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for
14 a [2] penny? Take up that which is thine, and go thy way; it is my will to give unto this last,
15 even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil,
16 because I am good? So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way
18 he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn
19 him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and ask-
21 ing a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy king-
22 dom. But Jesus answered and said, Ye know not what ye ask.

[1] Or, *hot wind* [2] See marginal note on ch. xviii. 28.

Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked

Are ye able to drink the c
I am about to drink? Th
23 unto him, We are able. H
unto them, My cup indeed y
drink: but to sit on my
hand, and on *my* left hand
mine to give, but *it is fo*
for whom it hath been pr
24 of my Father. And wh
ten heard it, they were
with indignation concerni
25 two brethren. But Jesus
them unto him, and sa
know that the rulers
Gentiles lord it over the
their great ones exercise a
26 ity over them. Not so
be among you: but who
would become great
you shall be your [1]mi
27 and whosoever would b
among you shall be
28 [2]servant: even as the S
man came not to be min
unto, but to minister, and
his life a ransom for many

29 And as they went out
Jericho, a great multitu
30 lowed him. And behol
blind men sitting by th
side, when they heard tha
was passing by, cried ou
ing, Lord, have mercy
31 thou son of David. An
multitude rebuked them

[1] Or, *servant* [2] Gr. *bondservant.*

them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee,

they should hold their peace: but they cried out the more, saying, Lord, have mercy on us,
32 thou son of David. And Jesus stood still, and called them, and said, What will ye that I should
33 do unto you? They say unto him, Lord, that our eyes may be
34 opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two dis-
2 ciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them*
3 unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send
4 them. Now this is come to pass, that it might be fulfilled which was spoken [1] by the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee,

[1] Or, *through*

meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful

Meek, and riding upon an ass,
And upon a colt the foal of
an ass.

6 And the disciples went, and did
even as Jesus appointed them,
7 and brought the ass, and the
colt, and put on them their gar-
8 ments; and he sat thereon. And
the most part of the multitude
spread their garments in the way;
and others cut branches from the
trees, and spread them in the
9 way. And the multitudes that
went before him, and that fol-
lowed, cried, saying, Hosanna
to the son of David: Blessed *is*
he that cometh in the name
of the Lord; Hosanna in the
10 highest. And when he was
come into Jerusalem, all the city
was stirred, saying, Who is this?
11 And the multitudes said, This is
the prophet, Jesus, from Naza-
reth of Galilee.

12 And Jesus entered into the
temple [1] of God, and cast out all
them that sold and bought in the
temple, and overthrew the tables
of the money-changers, and the
seats of them that sold the
13 doves; and he saith unto them, It
is written, My house shall be called
a house of prayer: but ye make it
14 a den of robbers. And the blind
and the lame came to him in the
temple: and he healed them.
15 But when the chief priests and
the scribes saw the wonderful

[1] Many ancient authorities omit *of God*.

that he did, and the children
in the temple, and saying,
na to the Son of David; they
ore displeased,
And said unto him, Hearest
hat these say? And Jesus
unto them, Yea; have ye
read, Out of the mouth of
and sucklings thou hast per-
praise?
And he left them, and went
the city into Bethany; and
ged there.
Now in the morning, as he
ed into the city, he hun-

And when he saw a fig tree
way, he came to it, and found
g thereon, but leaves only,
aid unto it, Let no fruit grow
ee henceforward for ever.
resently the fig tree withered

And when the disciples saw
marvelled, saying, How soon
fig tree withered away!
Jesus answered and said unto
Verily I say unto you, If ye
aith, and doubt not, ye shall
ly do this *which is done* to the
e, but also if ye shall say unto
nountain, Be thou removed,
e thou cast into the sea; it
e done.
And all things, whatsoever ye
ask in prayer, believing, ye
eceive.
And when he was come
he temple, the chief priests

things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were
16 moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast
17 perfected praise? And he left them, and went forth out of the city to Bethany, and lodged there.
18 Now in the morning as he returned to the city, he hungered.
19 And seeing [1]a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither
21 away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
23 And when he was come into the temple, the chief priests

[1] Or, *a single*

and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

and the elders of the people
unto him as he was teachin
said, By what authority does
these things? and who gav
24 this authority? And Jesu
swered and said unto th
also will ask you one [1]qu
which if ye tell me, I lik
will tell you by what auth
25 do these things. The b
of John, whence was it?
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reasoned with themselves
ing, If we shall say,
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Why then did ye not b
26 him? But if we shall say,
men; we fear the multitud
27 all hold John as a prophet.
they answered Jesus, and
We know not. He also
unto them, Neither tell I y
what authority I do these
28 But what think ye? A ma
two sons; and he came
first, and said, [2]Son, go wo
29 day in the vineyard. A
answered and said, I will
but afterward he repented
30 self, and went. And he ca
the second, and said lik
And he answered and said
31 sir: and went not. Whet
the twain did the will
father? They say, The
Jesus saith unto them,
I say unto you, that the
cans and the harlots go in
kingdom of God before

[1] Gr. *word.* [2] Gr. *Child.*

or John came unto you in
y of righteousness, and ye
l him not; but the publicans
harlots believed him: and
n ye had seen *it*, repented
rward, that ye might believe

Hear another parable:
was a certain householder,
planted a vineyard, and
it round about, and digged
ress in it, and built a tower,
it out to husbandmen, and
to a far country:
nd when the time of the
ew near, he sent his servants
usbandmen, that they might
the fruits of it.
nd the husbandmen took
vants, and beat one, and
nother, and stoned another.
gain, he sent other servants
han the first: and they did
em likewise.
ut last of all he sent unto
is son, saying, They will
ce my son.
ut when the husbandmen
e son, they said among
lves, This is the heir; come,
ill him, and let us seize on
ritance.
nd they caught him, and
m out of the vineyard, and
m.
When the lord therefore of
eyard cometh, what will he
those husbandmen?
hey say unto him, He will

32 For John came unto you in the
way of righteousness, and ye
believed him not: but the publi-
cans and the harlots believed
him: and ye, when ye saw it,
did not even repent yourselves
afterward, that ye might believe
him.
33 Hear another parable: There
was a man that was a house-
holder, which planted a vine-
yard, and set a hedge about it,
and digged a wine-press in it, and
built a tower, and let it out to
husbandmen, and went into an-
34 other country. And when the
season of the fruits drew near,
he sent his [1]servants to the hus-
bandmen, to receive [2]his fruits.
35 And the husbandmen took his
[1]servants, and beat one, and
killed another, and stoned an-
36 other. Again, he sent other
[1]servants more than the first:
and they did unto them in like
37 manner. But afterward he sent
unto them his son, saying, They
38 will reverence my son. But the
husbandmen, when they saw the
son, said among themselves, This
is the heir; come, let us kill
him, and take his inheritance.
39 And they took him, and cast him
forth out of the vineyard, and kill-
40 ed him. When therefore the lord
of the vineyard shall come, what
will he do unto those husband-
41 men? They say unto him, He will

[1] Gr. *bondservants.* [2] Or, *the fruits of it*

miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding garment.* 15 *Tribute ought to be paid to Cesar.* 23 *Christ confuteth the Sadducees for the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and poseth the Pharisees about the Messias.*

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

miserably destroy those
able men, and will let o
vineyard unto other hu
men, which shall render h
42 fruits in their seasons.
saith unto them, Did ye
read in the scriptures,
The stone which the b
rejected,
The same was made th
of the corner:
This was from the Lorc
And it is marvellous
eyes?
43 Therefore say I unto yo
kingdom of God shall be
away from you, and sh
given to a nation bringin
44 the fruits thereof. [1] And
falleth on this stone sh
broken to pieces: but on
soever it shall fall, it will
45 him as dust. And whe
chief priests and the Ph
heard his parables, the
ceived that he spake of
46 And when they sought
hold on him, they feare
multitudes, because they
him for a prophet.

22 And Jesus answered and
again in parables unto the
2 ing, The kingdom of hea
likened unto a certain king
made a marriage feast for

[1] Some ancient authorities omit ver. 44.

nd sent forth his servants to
em that were bidden to the
ıg: and they would not come.
gain, he sent forth other ser-
saying, Tell them which are
, Behold, I have prepared
nner: my oxen and *my* fat-
ıre killed, and all things *are*
come unto the marriage.
ut they made light of *it*, and
heir ways, one to his farm,
r to his merchandise:
nd the remnant took his ser-
and entreated *them* spitefully,
ew *them*.
ut when the king heard
; he was wroth: and he sent
his armies, and destroyed
murderers, and burned up
ity.
hen saith he to his servants,
wedding is ready, but they
were bidden were not worthy.
o ye therefore into the high-
and as many as ye shall find,
the marriage.
So those servants went out
he highways, and gathered
er all as many as they found,
ad and good: and the wed-
as furnished with guests.
¶ And when the king came in
the guests, he saw there a
hich had not on a wedding
nt:
And he saith unto him,
, how camest thou in hither
aving a wedding garment?
c was speechless.

3 and sent forth his [1]servants to
call them that were bidden to
the marriage feast: and they
4 would not come. Again he sent
forth other [1]servants, saying,
Tell them that are bidden, Be-
hold, I have made ready my
dinner: my oxen and my fatlings
are killed, and all things are
ready: come to the marriage
5 feast. But they made light of
it, and went their ways, one to
his own farm, another to his mer-
6 chandise: and the rest laid hold
on his [1]servants, and entreated
them shamefully, and killed them.
7 But the king was wroth; and he
sent his armies, and destroyed
those murderers, and burned
8 their city. Then saith he to his
[1]servants, The wedding is ready,
but they that were bidden were
9 not worthy. Go ye therefore
unto the partings of the high-
ways, and as many as ye shall
find, bid to the marriage feast.
10 And those [1]servants went out
into the highways, and gathered
together all as many as they
found, both bad and good: and
the wedding was filled with
11 guests. But when the king
came in to behold the guests, he
saw there a man which had not
12 on a wedding-garment: and
he saith unto him, Friend,
how camest thou in hither
not having a wedding-gar-
ment? And he was speechless.

[1] Gr. *bondservants*.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

13 Then the king said to th
vants, Bind him hand an
and cast him out into the
darkness; there shall b
weeping and gnashing of
14 For many are called, b
chosen.

15 Then went the Pharise
took counsel how they mig
16 snare him in *his* talk. An
send to him their disciple
the Herodians, saying, [2] M
we know that thou art tru
teachest the way of God in
and carest not for any or
thou regardest not the
17 of men. Tell us therefore,
thinkest thou? Is it law
give tribute unto Cæsar, o
18 But Jesus perceived thei
edness, and said, Why te
19 me, ye hypocrites? Sh
the tribute money. An
20 brought unto him a [3] penny
he saith unto them, Wh
this image and superscri
21 They say unto him, C
Then saith he unto them
der therefore unto Cæs
things that are Cæsar's
unto God the things th
22 God's. And when they
it, they marvelled, and le
and went their way.

23 On that day there
to him Sadducees, [4] whic
that there is no re
tion: and they asked

[1] Or, *ministers* [2] Or, *Teacher* [3] See marginal note on ch. xviii. 28. [4] Gr. *saying*

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was*

24 saying, [1] Master, Moses said, If a man die, having no children, his brother [2] shall marry his wife, and raise up seed unto his
25 brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto
26 his brother; in like manner the second also, and the third, unto
27 the [3] seventh. And after them
28 all the woman died. In the resurrection therefore whose wife shall she be of the seven?
29 for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of
30 God. For in the resurrection they neither marry, nor are given in marriage, but are as
31 angels [4] in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by
32 God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of
33 the living. And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them,
35

[1] Or, *Teacher* [2] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.
[3] Gr. *seven.* [4] Many ancient authorities add *of God.*

a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? Whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

a lawyer, asked him a
36 tion, tempting him, [1] M
which is the great comman
37 in the law? And he saic
him, Thou shalt love the
thy God with all thy hear
with all thy soul, and with
38 mind. This is the great an
39 commandment. [2] And a s
like *unto it* is this, Thou
love thy neighbour as tl
40 On these two command
hangeth the whole law, an
prophets.
41 Now while the Pharisees
gathered together, Jesus
42 them a question, saying,
think ye of the Christ?
son is he? They say unt
43 *The son* of David. He
unto them, How then
David in the Spirit call
Lord, saying,
44 The Lord said unto my
Sit thou on my right ha
Till I put thine enemi
derneath thy feet?
45 If David then calleth him
46 how is he his son? And
was able to answer him a
neither durst any man fro
day forth ask him any
questions.

[1] Or, *Teacher* [2] Or, *And a second is like unto it, Thou shalt love &c.*

CHAPTER XXIII.

admonisheth the people to follow the good not the evil examples, of the scribes and 5 His disciples must beware of their ambi- denounceth eight woes against their hy- blindness: 34 and prophesieth of the de- Jerusalem.

N spake Jesus to the multi-
de, and to his disciples,
ying, The scribes and the
es sit in Moses' seat:
l therefore whatsoever they
observe, *that* observe and
ut do not ye after their
for they say, and do not.
r they bind heavy burdens
evous to be borne, and lay
men's shoulders; but they
es will not move them with
their fingers.
it all their works they do for
seen of men: they make
their phylacteries, and en-
e borders of their garments,
d love the uppermost rooms
s, and the chief seats in the
gues,
d greetings in the markets,
e called of men, Rabbi, Rabbi.
it be not ye called Rabbi:
is your Master, *even* Christ;
ye are brethren.
d call no *man* your father
he earth: for one is your
which is in heaven.
Neither be ye called masters:
: is your Master, *even* Christ.
ut he that is greatest among
ll be your servant.
nd whosoever shall exalt

23 Then spake Jesus to the mul-
2 titudes and to his disciples, say-
ing, The scribes and the Phari-
3 sees sit on Moses' seat: all
things therefore whatsoever they
bid you, *these* do and observe:
but do not ye after their works;
4 for they say, and do not. Yea,
they bind heavy burdens [1]and
grievous to be borne, and lay
them on men's shoulders; but
they themselves will not move
5 them with their finger. But all
their works they do for to be
seen of men; for they make
broad their phylacteries, and en-
large the borders *of their gar-*
6 *ments*, and love the chief place at
feasts, and the chief seats in the
7 synagogues, and the salutations
in the market-places, and to be
8 called of men, Rabbi. But be
not ye called Rabbi: for one is
your teacher, and all ye are
9 brethren. And call no man your
father on the earth: for one is
your Father, [2]which is in heaven.
10 Neither be ye called masters: for
one is your master, *even* the
11 Christ. But he that is [3]greatest
among you shall be your [4]ser-
12 vant. And whosoever shall exalt

ncient authorities omit *and grievous to be borne.* [2] Gr. *the heavenly.* [3] Gr. *greater.* [4] Or,

himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

himself shall be humbled
whosoever shall humble hi
shall be exalted.

13 But woe unto you, scrib
Pharisees, hypocrites! b
ye shut the kingdom of h
[1] against men: for ye ent
in yourselves, neither suf
them that are entering
enter.[2]

15 Woe unto you, scribe
Pharisees, hypocrites! f
compass sea and land to
one proselyte; and when
become so, ye make him t
more a son of [3] hell than
selves.

16 Woe unto you, ye blind g
which say, Whosoever shall
by the [4] temple, it is nothin
whosoever shall swear
gold of the [4] temple, he
17 debtor. Ye fools and
for whether is greater, the
or the [4] temple that hath
18 fied the gold? And, Who
shall swear by the altar
nothing; but whosoever
swear by the gift that is u
19 he is [5] a debtor. Ye blin
whether is greater, the
the altar that sanctifieth th

[1] Gr. *before.* [2] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes a*
sees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: th
shall receive greater condemnation. See Mark xii. 40; Luke xx. 47. [3] Gr. *Gehenna.* [4] Or, s
as in ver. 35. [5] Or, *bound* by his oath

Whoso therefore shall swear
altar, sweareth by it, and by
ıgs thereon.
And whoso shall swear by
ımple, sweareth by it, and by
ıat dwelleth therein.
And he that shall swear by
n, sweareth by the throne
›d, and by him that sitteth
ın.
Woe unto you, scribes and
ees, hypocrites! for ye pay
›f mint and anise and cum-
nd have omitted the weightier
ꞌs of the law, judgment, mercy,
ith: these ought ye to have
and not to leave the other
e.
Ye blind guides, which strain
ıat, and swallow a camel.
Woe unto you, scribes and
ees, hypocrites! for ye make
he outside of the cup and of
atter, but within they are full
ortion and excess.
Thou blind Pharisee, cleanse
ıat *which is* within the cup
atter, that the outside of them
ɛ clean also.
Woe unto you, scribes and
ees, hypocrites! for ye are
ıto whited sepulchres, which
appear beautiful outward,
e within full of dead *men's*
and of all uncleanness.
Even so ye also outwardly
righteous unto men, but
ye are full of hypocrisy and
y.

20 He therefore that sweareth by
the altar, sweareth by it, and by
21 all things thereon. And he that
sweareth by the [1] temple, swear-
eth by it, and by him that dwell-
22 eth therein. And he that sweareth
by the heaven, sweareth by the
throne of God, and by him that
sitteth thereon.
23 Woe unto you, scribes and
Pharisees, hypocrites! for ye
tithe mint and [2] anise and cum-
min, and have left undone the
weightier matters of the law,
judgement, and mercy, and faith:
but these ye ought to have done,
and not to have left the other
24 undone. Ye blind guides, which
strain out the gnat, and swallow
the camel.
25 Woe unto you, scribes and
Pharisees, hypocrites! for ye
cleanse the outside of the cup
and of the platter, but within
they are full from extortion and
26 excess. Thou blind Pharisee,
cleanse first the inside of the cup
and of the platter, that the outside
thereof may become clean also.
27 Woe unto you, scribes and
Pharisees, hypocrites! for ye are
like unto whited sepulchres,
which outwardly appear beau-
tiful, but inwardly are full of dead
men's bones, and of all unclean-
28 ness. Even so ye also outwardly
appear righteous unto men, but
inwardly ye are full of hypocrisy
and iniquity.

[1] Or, *sanctuary*: as in ver. 35. [2] Or, *dill*

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen

29 Woe unto you, scribes an
isees, hypocrites! for ye b
sepulchres of the prophe
garnish the tombs of the
30 eous, and say, If we had
the days of our fathers, we
not have been partaker
them in the blood of the
31 ets. Wherefore ye witn
yourselves, that ye are s
them that slew the pr

32 Fill ye up then the mea
33 your fathers. Ye serpe
offspring of vipers, how s
escape the judgement o
34 Therefore, behold, I sen
you prophets, and wise m
scribes: some of them s
kill and crucify; and s
them shall ye scourge i
synagogues, and persecu
35 city to city: that upon y
come all the righteous
shed on the earth, from th
of Abel the righteous u
blood of Zachariah son
rachiah, whom ye slew b
the sanctuary and the

36 Verily I say unto you, Al
things shall come upon th
eration.

37 O Jerusalem, Jerusalem
killeth the prophets, and
them that are sent unto he
often would I have gathe
children together, even a

[1] Gr. *Gehenna.*

gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XXIV.

1 *Christ foretelleth the destruction of the temple:* 3 *what and how great calamities shall be before it:* 29 *the signs of his coming to judgment.* 36 *And because that day and hour is unknown,* 42 *we ought to watch like good servants, expecting every moment our master's coming.*

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be

gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto
39 you [1] desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the build-
2 ings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [2]coming, and of [3]the end of the
4 world? And Jesus answered and said unto them, Take heed that no man lead you astray.
5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.
6 And ye shall hear of wars and rumours of wars: see that ye be

[1] Some ancient authorities omit *desolate.* [2] Gr. *presence.* [3] Or, *the consummation of the age*

not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in

not troubled: for *these*
must needs come to pa
7 the end is not yet. For
shall rise against natio
kingdom against kingdo
there shall be famines anc
8 quakes in divers places
all these things are the
9 ning of travail. Then
they deliver you up unt
lation, and shall kill yo
ye shall be hated of all
10 tions for my name's sake.
then shall many stumbl
shall deliver up one a
and shall hate one a
11 And many false prophet
arise, and shall lead many
12 And because iniquity sl
multiplied, the love of the
13 shall wax cold. But h
endureth to the end, th
14 shall be saved. And [1]th
pel of the kingdom sh
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for a testimony unto all
tions; and then shall t
come.
15 When therefore ye s
abomination of desolation
was spoken of [3]by Dan
prophet, standing in [4]th
place (let him that reade
16 derstand), then let them t
in Judæa flee unto the
17 tains: let him that is
housetop not go down t
out the things that are
18 house: and let him tha

[1] Or, *these good tidings* [2] Gr. *inhabited earth.* [3] Or, *through* [4] Or, *a holy place*

the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun

the field not return back to take
19 his cloke. But woe unto them that are with child and to them that give suck in those days!
20 And pray ye that your flight be not in the winter, neither on a
21 sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be short-
23 ened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe [1] *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if pos-
25 sible, even the elect. Behold,
26 I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; be-
27 lieve [2] *it* not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the [3] coming of the
28 Son of man. Wheresoever the carcase is, there will the [4] eagles be gathered together.
29 But immediately, after the tribulation of those days, the sun

[1] Or, him [2] Or, them [3] Gr. *presence.* [4] Or, *vultures*

be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating

shall be darkened, and the
shall not give her light, a
stars shall fall from heave
the powers of the heaven
30 be shaken: and then sh
pear the sign of the Son
in heaven: and then shall
tribes of the earth mour
they shall see the Son c
coming on the clouds of
with power and great
31 And he shall send for
angels [1]with [2]a great sour
trumpet, and they shall
together his elect from th
winds, from one end of
to the other.
32 Now from the fig tree
her parable: when her br
now become tender, and
forth its leaves, ye know t
33 summer is nigh; even so
when ye see all these
know ye that [3]he is nigh,
34 the doors. Verily I say
you, This generation sh
pass away, till all these thi
35 accomplished. Heaven an
shall pass away, but my
36 shall not pass away. But
day and hour knoweth
not even the angels of
[4]neither the Son, but the
37 only. And as *were* the d
Noah, so shall be the [5]
38 of the Son of man.
in those days which we
fore the flood they were

[1] Many ancient authorities read *with a great trumpet, and they shall gather &c.* [2] Or, *a great sound* [3] Or, *it* [4] Many authorities, some ancient, omit *neither the Son.* [5] Gr. *prese*

and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

and drinking, marrying and giving in marriage, until the day that
39 Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the [1] coming of the Son of
40 man. Then shall two men be in the field; one is taken, and one
41 is left: two women *shall be* grinding at the mill; one is
42 taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh.
43 [2] But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be [3] broken through.

44 Therefore be ye also ready: for in an hour that ye think not the
45 Son of man cometh. Who then is the faithful and wise [4] servant, whom his lord hath set over his household, to give them their
46 food in due season? Blessed is that [4] servant, whom his lord when he cometh shall find so
47 doing. Verily I say unto you, that he will set him over all that
48 he hath. But if that evil [4] servant shall say in his heart, My
49 lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

[1] Gr. *presence.* [2] Or, *But this ye know* [3] Gr. *digged through.* [4] Gr. *bondservant.*

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

50 the lord of that [1]servar
come in a day when he
eth not, and in an hour w
51 knoweth not, and shall [2]c
asunder, and appoint his
with the hypocrites: thei
be the weeping and gnas
teeth.

CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.* 31 *Also the description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

25 Then shall the kingc
heaven be likened ur
virgins, which took their
and went forth to meet th
2 groom. And five of the
3 foolish, and five were wis
the foolish, when they to
[3]lamps, took no oil with
4 but the wise took oil i
5 vessels with their [3]lamps
while the bridegroom
they all slumbered anc

6 But at midnight there i
Behold, the bridegroom!
7 ye forth to meet him. T
those virgins arose, and t
8 their [3]lamps. And the
said unto the wise, Giv
your oil; for our [3]lam
9 going out. But the w
swered, saying, Perad
there will not be enoug
and you: go ye rather t
that sell, and buy for you

[1] Gr. *bondservant.* [2] Or, *severely scourge him* [3] Or, *torches*

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.
14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.
17 And likewise he that *had received* two, he also gained other two.
18 But he that had received one went and digged in the earth, and hid his lord's money.
19 After a long time the lord of those servants cometh, and reckoneth with them.
20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
21 His lord said unto him, Well

10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast:
11 and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know not the day nor the hour.

14 For *it is* as *when* a man, going into another country, called his own [1]servants, and delivered
15 unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his jour-
16 ney. Straightway he that received the five talents went and traded with them, and made other
17 five talents. In like manner he also that *received* the two gained
18 other two. But he that received the one went away and digged in the earth, and hid his lord's
19 money. Now after a long time the lord of those [1]servants cometh, and maketh a reckoning
20 with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained
21 other five talents. His lord said

[1] Gr. *bondservants.*

done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall

unto him, Well done, good and faithful [1]servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two

23 talents. His lord said unto him, Well done, good and faithful [1]servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

25 and I was afraid, and went away and hid thy talent in the earth:

26 lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful [1]servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with

28 interest. Take ye away therefore the talent from him, and give it unto him that hath the ten tal-

29 ents. For unto every one that hath shall be given, and he shall

[1] Gr. *bondservant.*

undance: but from him that
t shall be taken away even
ich he hath.
nd cast ye the unprofitable
into outer darkness: there
e weeping and gnashing of

When the Son of man shall
n his glory, and all the holy
with him, then shall he sit
ne throne of his glory:
And before him shall be
ed all nations: and he shall
te them one from another, as
herd divideth *his* sheep from
ats:
And he shall set the sheep on
ht hand, but the goats on the

Then shall the King say unto
on his right hand, Come, ye
d of my Father, inherit the
om prepared for you from the
ation of the world:
For I was a hungered, and ye
ne meat: I was thirsty, and
e me drink: I was a stranger,
took me in:
Naked, and ye clothed me:
sick, and ye visited me: I
prison, and ye came unto

Then shall the righteous an-
im, saying, Lord, when saw
e a hungered, and fed *thee?*
sty, and gave *thee* drink?
When saw we thee a stranger,
ok *thee* in? or naked, and
d *thee?*

have abundance: but from him that hath not, even that which he hath shall be taken
30 away. And cast ye out the unprofitable [1]servant into the outer darkness: there shall be the weeping and gnashing of teeth.
31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:
32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep
33 from the [2]goats: and he shall set the sheep on his right hand, but
34 the [2]goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;
36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto
37 me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee
38 drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

[1] Gr. *bondservant.* [2] Gr. *kids.*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

39 And when saw we thee sick
40 prison, and came unto thee?
the King shall answer an
unto them, Verily I say unt
Inasmuch as ye did it unto o
these my brethren, *even*
41 least, ye did unto me.
shall he say also unto the
the left hand, [1]Depart fro
ye cursed, into the eterna
which is prepared for the
42 and his angels: for I w
hungred, and ye gave n
meat: I was thirsty, and ye
43 me no drink: I was a strang
ye took me not in; nake
ye clothed me not; sick, a
prison, and ye visited m
44 Then shall they also answe
ing, Lord, when saw we th
hungred, or athirst, or a str
or naked, or sick, or in
and did not minister unto
45 Then shall he answer then
ing, Verily I say unto yc
asmuch as ye did it no
one of these least, ye
46 not unto me. And these
go away into eternal p
ment: but the righteou
eternal life.

26 And it came to pass, Jesus had finished all words, he said unto his dis

[1] Or, *Depart from me under a curse*

e know that after two days is
st of the passover, and the Son
n is betrayed to be crucified.
hen assembled together the
priests, and the scribes, and
lers of the people, unto the
of the high priest, who was
Caiaphas,
nd consulted that they might
esus by subtilty, and kill *him.*
ut they said, Not on the feast
st there be an uproar among
ople.
Now when Jesus was in Beth-
the house of Simon the leper,
here came unto him a woman
an alabaster box of very
us ointment, and poured it on
ad, as he sat at meat.
ut when his disciples saw *it,*
ad indignation, saying, To
urpose *is* this waste?
or this ointment might have
sold for much, and given to
or.
When Jesus understood *it,* he
nto them, Why trouble ye the
n? for she hath wrought a
work upon me.
For ye have the poor always
ou; but me ye have not always.
For in that she hath poured
intment on my body, she did
ny burial.
Verily I say unto you, Where-
this gospel shall be preached
whole world, *there* shall also
at this woman hath done, be
r a memorial of her.

2 Ye know that after two days the
passover cometh, and the Son
of man is delivered up to be
3 crucified. Then were gathered
together the chief priests, and
the elders of the people, unto
the court of the high priest, who
4 was called Caiaphas; and they
took counsel together that they
might take Jesus by subtilty,
5 and kill him. But they said,
Not during the feast, lest a tu-
mult arise among the people.
6 Now when Jesus was in Beth-
any, in the house of Simon the
7 leper, there came unto him a
woman having [1]an alabaster
cruse of exceeding precious
ointment, and she poured it
upon his head, as he sat at meat.
8 But when the disciples saw it,
thay had indignation, saying, To
9 what purpose is this waste? For
this *ointment* might have been
sold for much, and given to the
10 poor. But Jesus perceiving it
said unto them, Why trouble ye
the woman? for she hath wrought
11 a good work upon me. For ye
have the poor always with you;
12 but me ye have not always. For
in that she [2]poured this ointment
upon my body, she did it to pre-
13 pare me for burial. Verily I
say unto you, Wheresoever [3]this
gospel shall be preached in the
whole world, that also which this
woman hath done shall be spoken
of for a memorial of her.

[1] Or, *a flask* [2] Gr. *cast.* [3] Or, *these good tidings*

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

14 Then one of the twelve, who was called Judas Iscariot, went
15 unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him
16 thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to
18 eat the passover? And he said, Go into the city to such a man, and say unto him, The [1] Master saith, My time is at hand; I keep the passover at thy house with
19 my disciples. And the disciples did as Jesus appointed them; and they made ready the passover.
20 Now when even was come, he was sitting at meat with the
21 twelve [2] disciples; and as they were eating, he said, Verily I say unto you, that one of you shall
22 betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I,
23 Lord? And he answered and said, He that dipped his hand with me in the dish, the same
24 shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [3] for that man if he had not been born.

[1] Or, *Teacher* [2] Many authorities, some ancient, omit *disciples*. [3] Gr. *for him if that man.*

Then Judas, which betrayed
nswered and said, Master, is it
said unto him, Thou hast said.
¶ And as they were eating,
ook bread, and blessed *it*, and
it, and gave *it* to the disciples,
id, Take, eat; this is my body.
And he took the cup, and
hanks, and gave *it* to them,
, Drink ye all of it;
For this is my blood of the
estament, which is shed for
for the remission of sins.
But I say unto you, I will not
henceforth of this fruit of the
ntil that day when I drink it
ith you in my Father's king-

And when they had sung a
they went out into the mount
es.
Then saith Jesus unto them,
shall be offended because of
s night: for it is written, I will
the Shepherd, and the sheep
lock shall be scattered abroad.
But after I am risen again, I
before you into Galilee.
Peter answered and said unto
hough all *men* shall be offended
e of thee, *yet* will I never be
ed.
esus said unto him, Verily I say
nee, That this night, before the
row, thou shalt deny me thrice.
Peter said unto him, Though
ld die with thee, yet will I
ny thee. Likewise also said
disciples.

25 And Judas, which betrayed him,
answered and said, Is it I, Rabbi?
He saith unto him, Thou hast
26 said. And as they were eating,
Jesus took [1]bread, and blessed,
and brake it; and he gave to the
disciples, and said, Take, eat;
27 this is my body. And he took
[2]a cup, and gave thanks, and
gave to them, saying, Drink ye
28 all of it; for this is my blood of
[3]the [4]covenant, which is shed for
many unto remission of sins.
29 But I say unto you, I will not
drink henceforth of this fruit of
the vine, until that day when
I drink it new with you in my
Father's kingdom.
30 And when they had sung a
hymn, they went out unto the
mount of Olives.
31 Then saith Jesus unto them,
All ye shall be [5]offended in me
this night: for it is written, I will
smite the shepherd, and the
sheep of the flock shall be scat-
32 tered abroad. But after I am
raised up, I will go before you
33 into Galilee. But Peter answered
and said unto him, If all shall be
[5]offended in thee, I will never be
34 [5]offended. Jesus said unto him,
Verily I say unto thee, that this
night, before the cock crow, thou
35 shalt deny me thrice. Peter
saith unto him, Even if I must
die with thee, *yet* will I not deny
thee. Likewise also said all the
disciples.

loaf [2] Some ancient authorities read *the cup*. [3] Or, *the testament*. [4] Many ancient author-
it new. [5] Gr. *caused to stumble*.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

36 Then cometh Jesus with th
unto [1]a place called Gethsema
and saith unto his disciples,
ye here, while I go yonder a
37 pray. And he took with h
Peter and the two sons of Z
edee, and began to be sorrow
38 and sore troubled. Then sa
he unto them, My soul is exce
ing sorrowful, even unto deat
abide ye here, and watch wi
39 me. And he went forward
little, and fell on his face, a
prayed, saying, O my Father,
it be possible, let this cup pa
away from me: nevertheless, n
40 as I will, but as thou wilt. A
he cometh unto the disciples, a
findeth them sleeping, and sai
unto Peter, What, could ye n
41 watch with me one hour? [2]Wat
and pray, that ye enter not in
temptation: the spirit indeed
willing, but the flesh is we
42 Again a second time he w
away, and prayed, saying, O
Father, if this cannot pass aw
except I drink it, thy will be do
43 And he came again and fou
them sleeping, for their e
44 were heavy. And he left th
again, and went away, and pra
a third time, saying again
45 same words. Then cometh
to the disciples, and saith u
them, Sleep on now, and t
your rest: behold, the hour is
hand, and the Son of man is
trayed unto the hands of sinn

[1] Gr. *an enclosed piece of ground.* [2] Or, *Watch ye, and pray that ye enter not*

Rise, let us be going: be-
e is at hand that doth betray

And while he yet spake, lo,
one of the twelve, came, and
him a great multitude with
and staves, from the chief
and elders of the people.
Now he that betrayed him
hem a sign, saying, Whomso-
shall kiss, that same is he;
m fast.
And forthwith he came to
and said, Hail, Master; and
him.
And Jesus said unto him,
, wherefore art thou come?
came they, and laid hands on
and took him.
And, behold, one of them
were with Jesus stretched
s hand, and drew his sword,
ruck a servant of the high
and smote off his ear.
Then said Jesus unto him,
p again thy sword into his
for all they that take the
shall perish with the sword.
Thinkest thou that I cannot
ray to my Father, and he
resently give me more than
legions of angels?
But how then shall the Scrip-
e fulfilled, that thus it must

n that same hour said Jesus
multitudes, Are ye come
against a thief with swords
aves for to take me? I sat

46 Arise, let us be going: behold,
he is at hand that betrayeth me.

47 And while he yet spake, lo,
Judas, one of the twelve, came,
and with him a great multitude
with swords and staves, from the
chief priests and elders of the
48 people. Now he that betrayed
him gave them a sign, saying,
Whomsoever I shall kiss, that is
49 he: take him. And straightway
he came to Jesus, and said, Hail,
50 Rabbi; and [1]kissed him. And
Jesus said unto him, Friend, *do*
that for which thou art come.
Then they came and laid hands
51 on Jesus, and took him. And
behold, one of them that were
with Jesus stretched out his
hand, and drew his sword, and
smote the [2]servant of the high
priest, and struck off his ear.

52 Then saith Jesus unto him, Put
up again thy sword into its place:
for all they that take the sword
53 shall perish with the sword. Or
thinkest thou that I cannot be-
seech my Father, and he shall
even now send me more than
54 twelve legions of angels? How
then should the scriptures be
fulfilled, that thus it must be?
55 In that hour said Jesus to the
multitudes, Are ye come out as
against a robber with swords
and staves to seize me? I sat

[1] Gr. *kissed him much.* [2] Gr. *bondservant.*

daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of

daily in the temple teaching, and
56 ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were
58 gathered together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the offi-
59 cers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might
60 put him to death; and they found it not, though many false witnesses came. But afterward
61 came two, and said, This man said, I am able to destroy the [1] temple of God, and to build
62 it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness
63 against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the
64 Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of

[1] Or, *sanctuary:* as in ch. xxiii. 35; xxvii. 5.

power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

power, and coming on the clouds
65 of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have
66 heard the blasphemy: what think ye? They answered and said, He is [1]worthy of death.

67 Then did they spit in his face and buffet him: and some smote him [2]with the palms of their
68 hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.
70 But he denied before them all, saying, I know not what thou
71 sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was
72 with Jesus the Nazarene. And again he denied with an oath, I
73 know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, I know not the man. And straightway the cock crew.

[1] Gr. *liable to.* [2] Or, *with rods*

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and watched.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

75 And Peter remembered t
which Jesus had said, Be
cock crow, thou shalt d
thrice. And he went o
wept bitterly.

27 Now when morning wa
all the chief priests a
elders of the people too
sel against Jesus to put
2 death: and they bound h
led him away, and delive
up to Pilate the governo

3 Then Judas, which b
him, when he saw that
condemned, repented
and brought back the
pieces of silver to. th
4 priests and elders, saying
sinned in that I betraye
cent blood. But the
What is that to us? see
5 *it.* And he cast down th
of silver into the sanctu
departed; and he wen
6 and hanged himself. A
chief priests took the
of silver, and said, It
lawful to put them ir
[2] treasury, since it is the
7 blood. And they took
and bought with them t
ter's field, to bury strang

[1] Many ancient authorities read *righteous.* [2] Gr. *corbanas,* that is, *sacred treasury.* Compare M

8 Wherefore that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;
10 And gave them for the potter's field, as the Lord appointed me.
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused of the chief priests and elders, he answered nothing.
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he answered him to never a word; insomuch that the governor marvelled greatly.
15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
18 For he knew that for envy they had delivered him.

8 Wherefore that field was called,
The field of blood, unto this
9 day. Then was fulfilled that
which was spoken [1]by Jeremiah the prophet, saying, And
[2]they took the thirty pieces of
silver, the price of him that was
priced, [3]whom *certain* of the
children of Israel did price;
10 and [4]they gave them for the
potter's field, as the Lord appointed me.
11 Now Jesus stood before the
governor: and the governor
asked him, saying, Art thou the
King of the Jews? And Jesus
said unto him, Thou sayest.
12 And when he was accused by
the chief priests and elders, he
13 answered nothing. Then saith
Pilate unto him, Hearest thou
not how many things they wit-
14 ness against thee? And he gave
him no answer, not even to one
word: insomuch that the gov-
15 ernor marvelled greatly. Now
at [5]the feast the governor was
wont to release unto the multitude one prisoner, whom they
16 would. And they had then a
notable prisoner, called Barab-
17 bas. When therefore they were
gathered together, Pilate said
unto them, Whom will ye that I
release unto you? Barabbas, or
Jesus which is called Christ?
18 For he knew that for envy
they had delivered him up.

[1] Or, *through* [2] Or, *I took* [3] Or, *whom they priced on the part of the sons of Israel* [4] Some ancient authorities read *I gave.* [5] Or, *a feast*

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common

19 And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man for I have suffered many things this day in a dream because of
20 him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barab-
22 bas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified.

23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him
24 be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [1] of the blood of this righteous man:
25 see ye *to it.* And all the people answered and said, His blood *be* on us, and on our children.
6 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the [2] pal-

[1] Some ancient authorities read *of this blood: see ye &c.* [2] Gr. *Prætorium.* See Mark xv. 16.

hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof,* he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

ace, and gathered unto him the
28 whole [1]band. And they [2]stripped him, and put on him a scarlet
29 robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!
30 And they spat upon him, and took the reed and smote him on
31 the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they [3]compelled to go *with them,* that he might
33 bear his cross. And when they were come unto a place called Golgotha, that is to say, The
34 place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he
35 would not drink. And when they had crucified him, they parted his garments among
36 them, casting lots: and they sat
37 and watched him there. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

[1] Or, *cohort* [2] Some ancient authorities read *clothed.* [3] Gr. *impressed.*

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled

38 Then are there crucified with
two robbers, one on the
39 hand, and one on the left.
they that passed by railed on
40 wagging their heads, and
ing, Thou that destroyest
[1]temple, and buildest it in t
days, save thyself: if thou
the Son of God, come d
41 from the cross. In like ma
also the chief priests moc
him, with the scribes and el
42 said, He saved others; [2]hir
he cannot save. He is the
of Israel; let him now
down from the cross, and w
43 believe on him. He truste
God; let him deliver him
if he desireth him: for he
44 I am the Son of God. An
robbers also that were cru
with him cast upon him the
reproach.

45 Now from the sixth hour
was darkness over all the
46 until the ninth hour. And
the ninth hour Jesus cried
a loud voice, saying, Eli, Eli,
sabachthani? that is, My
my God, [4]why hast thou fors
47 me? And some of them
stood there, when they hea
said, This man calleth E
48 And straightway one of
ran, and took a sponge, and

[1] Or, *sanctuary* [2] Or, *can he not save himself?* [3] Or, *earth* [4] Or, *why didst thou forsake*

it with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate

it with vinegar, and put it on a reed, and gave him to drink.
49 And the rest said, Let be; let
us see whether Elijah cometh
50 to save him.[1] And Jesus cried
again with a loud voice, and
51 yielded up his spirit. And behold, the veil of the [2]temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were
52 rent; and the tombs were opened; and many bodies of the saints that had fallen asleep
53 were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto
54 many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [3]the Son
55 of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him:
56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also
58 himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate

[1] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34. [2] Or, *sanctuary* [3] Or, *a son of God*

commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

commanded it to be give

59 And Joseph took the bod
wrapped it in a clean linen
60 and laid it in his own new
which he had hewn out i
rock: and he rolled a
stone to the door of the
61 and departed. And Mary
dalene was there, and the
Mary, sitting over agains
sepulchre.

62 Now on the morrow, wh
the day after the Preparatio
chief priests and the Pha
were gathered together
63 Pilate, saying, Sir, we reme
that that deceiver said, wh
was yet alive, After three
64 rise again. Command the
that the sepulchre be made
until the third day, lest hap
disciples come and steal
away, and say unto the p
He is risen from the dead
the last error will be worse
65 the first. Pilate said unto
[1] Ye have a guard: go you
66 [2] make it *as* sure as ye can
they went, and made the
chre sure, sealing the ston
guard being with them.

[1] Or, *Take a guard* [2] Gr. *make it sure, as ye know.*

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The high priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary
2 to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone,
3 and sat upon it. His appearance was as lightning, and his raiment
4 white as snow: and for fear of him the watchers did quake, and
5 became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which
6 hath been crucified. He is not here; for he is risen, even as he said. Come, see the place [1] where
7 the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told
8 you. And they departed quickly from the tomb with fear and great joy, and ran to bring his
9 disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear

[1] Many ancient authorities read *where he lay.*

not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

not: go tell my brethren they depart into Galilee, there shall they see me.

11 Now while they were g
behold, some of the guard c
into the city, and told unto
chief priests all the things
12 were come to pass. And v
they were assembled with
elders, and had taken cou
they gave large money unto
13 soldiers, saying, Say ye, His
ciples came by night, and
14 him away while we slept.
if this [1] come to the gover
ears, we will persuade him,
15 rid you of care. So they
the money, and did as they
taught: and this saying
spread abroad among the J
and continueth until this day.
16 But the eleven disciples
into Galilee, unto the mou
where Jesus had appointed t
17 And when they saw him,
worshipped *him:* but s
18 doubted. And Jesus cam
them and spake unto them,
ing, All authority hath been g
unto me in heaven and on e
19 Go ye therefore, and make
ciples of all the nations, bapt
them into the name of the Fa
and of the Son and of the
20 Ghost: teaching them to
serve all things whatsoev
commanded you: and lo, I
with you [2] alway, even unto
end of the world.

[1] Or, *come to a hearing before the governor* [2] Gr. *all the days.* [3] Or, *the consummation of the*

THE GOSPEL ACCORDING TO
S. MARK.

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peter's mother in law, 32 many diseased persons, 41 and cleanseth the leper.

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

1 THE beginning of the gospel of Jesus Christ, [1] the Son of God.

2 Even as it is written [2] in Isaiah the prophet,

Behold, I send my messenger before thy face,
Who shall prepare thy way;

3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission
5 of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.

6 And John was clothed with camels' hair, and *had* a leathern girdle about his loins, and did eat locusts
7 and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not [3] worthy to stoop down and unloose.

[1] Some ancient authorities omit *the Son of God.* [2] Some ancient authorities read *in the prophets.* [3] Gr. *sufficient.*

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son*

8 I baptized you [1]with water; b
shall baptize you [1]with the [2]
Ghost.

9 And it came to pass in t
days, that Jesus came from N
reth of Galilee, and was bap
10 of John [3]in the Jordan.
straightway coming up out o
water, he saw the heavens
asunder, and the Spirit as a
11 descending upon him: and a
came out of the heavens,
art my beloved Son, in thee
well pleased.

12 And straightway the
driveth him forth into the
13 derness. And he was in the
derness forty days tempte
Satan; and he was with the
beasts; and the angels minis
unto him.

14 Now after that John was
livered up, Jesus came into
lee, preaching the gospel of
15 and saying, The time is full
and the kingdom of God
hand: repent ye, and belie
the gospel.

16 And passing along by the
of Galilee, he saw Simon
Andrew the brother of S
casting a net in the sea: for
17 were fishers. And Jesus said
them, Come ye after me, a
will make you to become fi
18 of men. And straightway
left the nets, and followed
19 And going on a little furthe
saw James the *son* of Zeb

[1] Or, *in* [2] Or, *Holy Spirit*: and so throughout this book. [3] Gr. *into*.

of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

and John his brother, who also were in the boat mending the
20 nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the syna-
22 gogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.
23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
24 saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy
25 One of God. And Jesus rebuked [1]him, saying, Hold thy peace, and
26 come out of him. And the unclean spirit, [2]tearing him and crying with a loud voice, came out
27 of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they
28 obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

[1] Or, *it* [2] Or, *convulsing*

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him,

29 And straightway, [1]when were come out of the synag they came into the house of Si and Andrew, with James and J

30 Now Simon's wife's mothe sick of a fever; and straigh

31 they tell him of her: and he and took her by the hand, raised her up; and the feve her, and she ministered unto t

32 And at even, when the su set, they brought unto him all were sick, and them that

33 [2]possessed with devils. An the city was gathered tog

34 at the door. And he healed r that were sick with divers dise and cast out many [3]devils; he suffered not the [3]devil speak, because they knew l

35 And in the morning, a g while before day, he rose up went out, and departed in desert place, and there pra

36 And Simon and they that

37 with him followed after him; they found him, and say

38 him, All are seeking thee. he saith unto them, Let us go where into the next towns, t may preach there also; for tc end came I forth. And he

39 into their synagogues throug all Galilee, preaching and ca out [3]devils.

40 And there cometh to h

[1] Some ancient authorities read *when he was come out of the synagogue, he came &c.* [2] Or, *den*
[3] Gr. *demons.* [4] Many ancient authorities add *to be Christ.* See Luke iv. 41.

beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bring-

leper, beseeching him, [1] and kneeling down to him, and saying unto him, If thou wilt, thou
41 canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him,
42 I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean.
43 And he [2] strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto
45 them. But he went out, and began to publish it much, and to spread abroad the [3] matter, insomuch that [4] Jesus could no more openly enter into [5] a city, but was without in desert places: and they came to him from every quarter.

2 And when he entered again into Capernaum after some days, it was noised that he was [6] in the
2 house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them.
3 And they come, bringing unto him a

[1] Some ancient authorities omit *and kneeling down to him.* [2] Or, *sternly* [3] Gr. *word.* [4] Gr. *he.* [5] Or, *the city* [6] Or, *at home*

ing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the

man sick of the palsy, borne of
4 And when they could not [1]
nigh unto him for the crowd,
uncovered the roof where he
and when they had broken i
they let down the bed whe
5 the sick of the palsy lay.
Jesus seeing their faith saith
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he arose, and straightway toc
the bed, and went forth b
them all; insomuch that they
all amazed, and glorified
saying, We never saw it on
fashion.

13 And he went forth again b

[1] Many ancient authorities read *bring him unto him.* [2] Gr. *Child.* [3] Or, *authority*

sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away

sea side; and all the multitude resorted unto him, and he taught
14 them. And as he passed by, he saw Levi the [1]*son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And
15 he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many [1]publicans and sinners sat down with Jesus and his disciples: for there were many, and they
16 followed him. And the scribes [2]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [3]He eateth [4]and drinketh with publicans and sinners.

17 And when Jesus heard it, he saith unto them, They that are [5]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy dis-
19 ciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with
20 them, they cannot fast. But the days will come, when the bridegroom shall be taken away from

[1] See marginal note on Matt. v. 46. [2] Some ancient authorities read *and the Pharisees*. [3] Or, How is it *that he eateth . . . sinners?* [4] Some ancient authorities omit *and drinketh*. [5] Gr. *strong*.

from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord also of the sabbath.

them, and then will they fast in
21 that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.
22 And no man putteth new wine into old [1]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [2]began, as they went, to
24 pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day
25 that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him?
26 How he entered into the house of God [3]when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to
27 them that were with him? And he said unto them, The sabbath was made for man, and not man
28 for the sabbath: so that the Son of man is Lord even of the sabbath.

[1] That is, *skins used as bottles.* [2] Gr. *began to make* their *way plucking.* [3] Some ancient authorities read *in the days of Abiathar the high priest.*

CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard

3 And he entered again into the synagogue; and there was a man there which had his hand withered.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man that had his hand withered, [1]Stand
4 forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held
5 their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and
6 his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed:
8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hear-

[1] Gr. *Arise into the midst.*

what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into a house.

20 And the multitude cometh to-

ing [1]what great things he did
9 came unto him. And he spake
to his disciples, that a little boat
should wait on him because of the
crowd, lest they should throng
10 him: for he had healed many;
insomuch that as many as had
[2]plagues [3]pressed upon him that
11 they might touch him. And the
unclean spirits, whensoever they
beheld him, fell down before him,
and cried, saying, Thou art the
12 Son of God. And he charged
them much that they should not
make him known.

13 And he goeth up into the mountain, and calleth unto him whom
he himself would: and they went
14 unto him. And he appointed
twelve, [4]that they might be with
him, and that he might send them
15 forth to preach, and to have au-
16 thority to cast out [5]devils: [6]and
17 Simon he surnamed Peter; and
James the *son* of Zebedee, and
John the brother of James; and
them he surnamed Boanerges,
18 which is, Sons of thunder: and
Andrew, and Philip, and Bartholomew, and Matthew, and Thomas,
and James the *son* of Alphæus,
and Thaddæus, and Simon the
19 [7]Cananæan, and Judas Iscariot,
which also betrayed him.

And he cometh [8]into a house.
20 And the multitude cometh to-

[1] Or, *all the things that he did* [2] Gr. *scourges.* [3] Gr. *fell.* [4] Some ancient authorities add *whom also he named apostles.* See Luke vi. 13. [5] Gr. *demons.* [6] Some ancient authorities insert *and he appointed twelve.* [7] Or, *Zealot.* See Luke vi. 15; Acts i. 13. [8] Or, *home*

· again, so that they could not
ch as eat bread.
And when his friends heard *of*
y went out to lay hold on him:
:y said, He is beside himself.
¶ And the scribes which came
from Jerusalem said, He hath
:bub, and by the prince of the
casteth he out devils.
And he called them *unto him,*
id unto them in parables, How
ıtan cast out Satan?
And if a kingdom be divided
t itself, that kingdom cannot

And if a house be divided a-
itself, that house cannot stand.
And if Satan rise up against
f, and be divided, he cannot
but hath an end.
No man can enter into a strong
house, and spoil his goods, ex-
e will first bind the strong man;
en he will spoil his house.
Verily I say unto you, All sins
ɔe forgiven unto the sons of
and blasphemies wherewith
· they shall blaspheme:
But he that shall blaspheme
t the Holy Ghost hath never
:ness, but is in danger of eter-
mnation:
Because they said, He hath an
ın spirit.
¶ There came then his breth-
nd his mother, and, standing
ıt, sent unto him, calling him.
And the multitude sat about
nd they said unto him, Behold,

gether again, so that they could
21 not so much as eat bread. And
when his friends heard it, they
went out to lay hold on him: for
they said, He is beside himself.
22 And the scribes which came down
from Jerusalem said, He hath
Beelzebub, and, [1]By the prince of
the [2]devils casteth he out the
23 [2]devils. And he called them un-
to him, and said unto them in
parables, How can Satan cast out
24 Satan? And if a kingdom be
divided against itself, that king-
25 dom cannot stand. And if a house
be divided against itself, that
house will not be able to stand.
26 And if Satan hath risen up against
himself, and is divided, he cannot
27 stand, but hath an end. But no
one can enter into the house of
the strong *man*, and spoil his
goods, except he first bind the
strong *man*; and then he will spoil
28 his house. Verily I say unto you,
All their sins shall be forgiven
unto the sons of men, and their
blasphemies wherewith soever
29 they shall blaspheme: but whoso-
ever shall blaspheme against the
Holy Spirit hath never forgive-
ness, but is guilty of an eternal
30 sin: because they said, He hath
an unclean spirit.
31 And there come his mother and
his brethren; and, standing with-
out, they sent unto him, calling
32 him. And a multitude was sit-
ting about him; and they say

[1] Or, *In* [2] Gr. *demons.*

thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

unto him, Behold, thy mother and thy brethren without seek for
33 thee. And he answereth them, and saith, Who is my mother
34 and my brethren? And looking round on them which sat round about him, he saith, Behold, my
35 mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on
2 the land. And he taught them many things in parables, and said
3 unto them in his teaching, Hearken: Behold, the sower went forth
4 to sow: and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and
5 devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no
6 deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered
7 away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are

8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and
9 a hundredfold. And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the par-
11 ables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things
12 are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should
13 be forgiven them. And he saith unto them, Know ye not this parable? and how shall ye know
14 all the parables? The sower
15 soweth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it
17 with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stum-
18 ble. And others are they that

sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full corn in the ear.

are sown among the thorns; these are they that have heard
19 the word, and the cares of the [1]world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.
21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not
22 to be put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it
23 should come to light. If any man hath ears to hear, let him hear.
24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto
25 you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast
27 seed upon the earth; and should sleep and rise night and day, and the seed should spring up and
28 grow, he knoweth not how. The earth [2]beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.

[1] Or, *age* [2] Or, *yieldeth*

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

29 But when the fruit [1]is ripe, straightway he [2]putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what
31 parable shall we set it forth? [3]It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,
32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as
34 they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other
36 side. And leaving the multitude, they take him with them, even as he was, in the boat. And other
37 boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now fill-
38 ing. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, [4]Master, carest thou not that we

[1] Or, *alloweth* [2] Or, *sendeth forth* [3] Gr. *As unto.* [4] Or, *Teacher*

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus' daughter.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high

God? I adjure thee by God, that thou torment me not.
8 (For he said unto him, Come out of the man, *thou* unclean spirit.)
9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.
10 And he besought him much that he would not send them away out of the country.
11 Now there was there nigh unto the mountains a great herd of swine feeding.
12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.
14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.
15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.
16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.
17 And they began to pray him to depart out of their coasts.

God? I adjure thee by God, tor-
8 ment me not. For he said unto him, Come forth, thou unclean
9 spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name
10 is Legion; for we are many. And he besought him much that he would not send them away out of
11 the country. Now there was there on the mountain side a great herd
12 of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into
13 them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked
14 in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had
15 come to pass. And they come to Jesus, and behold [1]him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they
16 were afraid. And they that saw it declared unto them how it befell [1]him that was possessed with devils, and concerning the swine.
17 And they began to beseech him to depart from their borders.

[1] Or, *the demoniac*

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

18 And as he was entering
boat, he that had been p
with [1]devils besought hi
19 might be with him. And h
ed him not, but saith unto
to thy house unto thy frie
tell them how great things
hath done for thee, and
20 had mercy on thee. And
his way, and began to p
Decapolis how great thin
had done for him: and
did marvel.

21 And when Jesus had
over again in the boat
other side, a great multit
gathered unto him: and
22 by the sea. And there
one of the rulers of th
gogue, Jaïrus by name;
23 ing him, he falleth at his
beseecheth him much, sa
little daughter is at the
death: *I pray thee*, that th
and lay thy hands on her,
may be [2]made whole, a
24 And he went with him;
great multitude followed
they thronged him.
25 And a woman, which
26 issue of blood twelve ye
had suffered many things
physicians, and had spent
she had, and was nothi
tered, but rather grew
27 having heard the thin
cerning Jesus, came in th
behind, and touched his g

[1] Gr. *demons.* [2] Or, *saved*

28 For she said, If I may touch but his clothes, I shall be whole.
29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
32 And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

28 For she said, If I touch but his garments, I shall be [1]made whole.
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed
30 of her [2]plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said,
31 Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched
32 me? And he looked round about to see her that had done
33 this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told
34 him all the truth. And he said unto her, Daughter, thy faith hath [3]made thee whole; go in peace, and be whole of thy [2]plague.
35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the
36 [4]Master any further? But Jesus, [5]not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.
37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James.
38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.

[1] Or, *saved* [2] Gr. *scourge.* [3] Or, *saved thee* [4] Or, *Teacher* [5] Or, *overhearing*

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 45 Christ walketh on the sea: 53 and healeth all that touch him.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him,

39 And when he was ente
saith unto them, Why
a tumult, and weep?
40 is not dead, but sleep
they laughed him to sc
he, having put them all
eth the father of the ch
mother and them that
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41 was. And taking the
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42 Arise. And straightwa
sel rose up, and walke
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6 And he went out fro
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2 And when the sabbath
he began to teach in
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were astonished, saying
hath this man these thi
What is the wisdom tha

[1] Some ancient authorities insert *the*.

that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

unto this man, and *what mean* such [1]mighty works wrought by his
3 hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were
4 [2]offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and
5 in his own house. And he could there do no [3]mighty work, save that he laid his hands upon a few
6 sick folk, and healed them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the un-
8 clean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no [4]money in
9 their [5]purse; but *to go* shod with sandals; and, *said he*, put not on
10 two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart
11 thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

[1] Gr. *powers.* [2] Gr. *caused to stumble.* [3] Gr. *power.* [4] Gr. *brass.* [5] Gr. *girdle.*

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him;* (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

12 And they went out, and
13 ed that *men* should repent
they cast out many [1]dev
anointed with oil many th
sick, and healed them.
14 And king Herod heard
for his name had become
and [2]he said, John [3]the Ba
risen from the dead, and
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15 him. But others said, It is
And others said, *It is* a p
16 *even* as one of the prophet
Herod, when he heard
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17 is risen. For Herod hims
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18 For John said unto Hero
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much perplexed; and he
21 him gladly. And when
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on his birthday made a su
his lords, and the [5]high ca
and the chief men of (

[1] Gr. *demons.* [2] Some ancient authorities read *they.* [3] Gr. *the Baptizer.* [4] Many ancient read *did many things.* [5] Or, *military tribunes* Gr. *chiliarchs.*

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert

22 and when [1]the daughter of Herodias herself came in and danced, [2]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will
23 give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the
24 half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John [3]the
25 Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [3]the Baptist.
26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.
27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the
28 prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her
29 mother. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus; and they told him all things, whatsoever they had done, and what-
31 soever they had taught. And he saith unto them, Come ye yourselves apart into a desert place,

[1] Some ancient authorities read *his daughter Herodias.* [2] Or, *it* [3] Gr. *the Baptizer.*

place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

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many coming and going.
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32 And they went away in
33 to a desert place apart.
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knew *them*, and they r
together [1]on foot from
34 cities, and outwent the
he came forth and saw
multitude, and he had co
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he began to teach the
35 things. And when the
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37 selves somewhat to eat.
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buy two hundred [2]penny
38 bread, and give them to e
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39 and two fishes. And
manded them that all sh
down by companies u
40 green grass. And they s
in ranks, by hundreds,

[1] Or, *by land* [2] See marginal note on Matt. xviii. 28. [3] Gr. *recline.*

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into

41 fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided
42 he among them all. And they
43 did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes.
44 And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude
46 away. And after he had taken leave of them, he departed into
47 the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone
48 on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed
49 by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried
50 out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer:
51 it is I; be not afraid. And he went up unto them into the

the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

1 *The Pharisees find fault at the disciples for eating with unwashen hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and stammered in his speech.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands

boat; and the wind ceased
they were sore amazed in
52 selves; for they understo
concerning the loaves, bu
heart was hardened.
53 And when they had [1]c
over, they came to the lan
Gennesaret, and moored
54 shore. And when they wer
out of the boat, straightw
55 *people* knew him, and ran
about that whole region, a
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those that were sick, wher
56 heard he was. And where
he entered, into villages, c
cities, or into the country, th
the sick in the marketplac
besought him that they
touch if it were but the bo
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7 And there are gathered to
unto him the Pharisees, an
tain of the scribes, whic
2 come from Jerusalem, an
seen that some of his di
ate their bread with [3]c
3 that is, unwashen, hands.
the Pharisees, and all the
except they wash their

[1] Or, *crossed over to the land, they came unto Gennesaret* [2] Or, *it* [3] Or, *common*

oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

[1]diligently, eat not, holding the
4 tradition of the elders: and *when they come* from the marketplace, except they [2]wash themselves, they eat not: and many other things there be, which they have received to hold, [3]washings of cups, and pots, and brasen ves-
5 sels[4]. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with [5]defiled hands?
6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition
9 of men. And he said unto them, Full well do ye reject the commandment of God, that ye may
10 keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him [6]die the
11 death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God*;

[1] Or, *up to the elbow* Gr. *with the fist.* [2] Gr. *baptise.* Some ancient authorities read *sprinkle themselves.* [3] Gr. *baptisings.* [4] Many ancient authorities add *and couches.* [5] Or, *common* [6] Or, *surely die*

12 And ye suffer him no more to do aught for his father or his mother;
13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:
15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
16 If any man have ears to hear, let him hear.
17 And when he was entered into the house from the people, his disciples asked him concerning the parable.
18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23 All these evil things come from within, and defile the man.

12 ye no longer suffer l
do aught for his father
13 mother; making void the
of God by your tradition
ye have delivered: and
14 such like things ye do. /
called to him the multitud
and said unto them, Hear
15 of you, and understand: 1
nothing from without th
that going into him car
him: but the things whi
ceed out of the man ar
17 that defile the man.[1] An
he was entered into the
from the multitude, his d
18 asked of him the parable
he saith unto them, Are
without understanding alsc
ceive ye not, that whatsoev
without goeth into the man
19 not defile him; because i
not into his heart, but i
belly, and goeth out in
draught? *This he said*, ma
20 meats clean. And he sai
which proceedeth out of t
21 that defileth the man. Fc
within, out of the heart c
[2]evil thoughts proceed, f
22 tions, thefts, murders, adu
covetings, wickednesses,
lasciviousness, an evil ey
23 ing, pride, foolishness: al
evil things proceed from
and defile the man.

[1] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.* [2] Gr. *th*
are evil.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

24 And from thence he arose, and went away into the borders of Tyre [1]and Sidon. And he entered into a house, and would have no man know it: and he
25 could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his
26 feet. Now the woman was a [2]Greek, a Syrophœnician by race. And she besought him that he would cast forth the [3]devil out of
27 her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's [4]bread and cast it to the
28 dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of
29 the children's crumbs. And he said unto her, For this saying go thy way; the [3]devil is gone out
30 of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the [3]devil gone out.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders
32 of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand
33 upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

[1] Some ancient authorities omit *and Sidon.* [2] Or, *Gentile* [3] Gr. *demon.* [4] Or, *loaf*

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

IN those days the multitude being very great, and having nothing to eat, Jesus calleth his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

34 and looking up to heaven,
ed, and saith unto him, Epl
35 that is, Be opened. And
were opened, and the bo
tongue was loosed, and h
36 plain. And he charged th
they should tell no man:
more he charged them,
the more a great deal th
37 lished it. And they were
measure astonished, say
hath done all things w
maketh even the deaf
and the dumb to speak.

8 In those days, when th
again a great multitude, a
had nothing to eat, he cal
him his disciples, and sa
2 them, I have compassion
multitude, because they
with me now three days, a
3 nothing to eat: and if I se
away fasting to their ho
will faint in the way; and
4 them are come from far.
disciples answered him,
shall one be able to fill th
with [1] bread here in a dese

5 And he asked them, Ho
loaves have ye? And th

[1] Gr. *loaves.*

nd he commanded the people
lown on the ground: and he
he seven loaves, and gave
, and brake, and gave to his
:s to set before *them;* and
d set *them* before the people.
nd they had a few small fishes:
: blessed, and commanded to
m also before *them.*
› they did eat, and were filled:
:y took up of the broken *meat*
ıs left seven baskets.
nd they that had eaten were
four thousand: and he sent
way.
[And straightway he enter-
o a ship with his disciples,
me into the parts of Dalma-

And the Pharisees came forth,
egan to question with him,
g of him a sign from heaven,
ng him.
And he sighed deeply in his
and saith, Why doth this gen-
ı seek after a sign? verily I
ıto you, There shall no sign
:n unto this generation.
And he left them, and entering
e ship again departed to the
ıide.
[Now *the disciples* had for-
to take bread, neither had
ı the ship with them more
ıne loaf.
And he charged them, saying,
ıeed, beware of the leaven of
arisees, and *of* the leaven of
.
And they reasoned among

6 Seven. And he commandeth the
multitude to sit down on the
ground: and he took the seven
loaves, and having given thanks,
he brake, and gave to his disci-
ples, to set before them; and they
set them before the multitude.
7 And they had a few small fishes:
and having blessed them, he com-
manded to set these also before
8 them. And they did eat, and were
filled: and they took up, of broken
pieces that remained over, seven
9 baskets. And they were about
four thousand: and he sent them
10 away. And straightway he enter-
ed into the boat with his disciples,
and came into the parts of Dal-
manutha.

11 And the Pharisees came forth,
and began to question with him,
seeking of him a sign from heaven,
12 tempting him. And he sighed
deeply in his spirit, and saith, Why
doth this generation seek a sign?
verily I say unto you, There shall
no sign be given unto this gene-
13 ration. And he left them, and
again entering into *the boat* de-
parted to the other side.

14 And they forgot to take bread;
and they had not in the boat with
15 them more than one loaf. And
he charged them, saying, Take
heed, beware of the leaven of the
Pharisees and the leaven of Her-
16 od. And they reasoned one with

themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his

another, [1]saying, [2]We ha
17 bread. And Jesus perceiv
saith unto them, Why reas
because ye have no bread?
not yet perceive, neither u
stand? have ye your heart
18 ened? Having eyes, see y
and having ears, hear ye not
19 do ye not remember? W
brake the five loaves amon
five thousand, how many [3]b
full of broken pieces took y
20 They say unto him, Twelve.
when the seven among the
thousand, how many [3]bask
of broken pieces took ye
And they say unto him, S
21 And he said unto them, I
not yet understand?
22 And they come unto Beth
And they bring to him a
man, and beseech him to
23 him. And he took hold
blind man by the hand
brought him out of the vi
and when he had spit on his
and laid his hands upon hi
asked him, Seest thou a
24 And he looked up, and s
see men; for I behold *th*
25 trees, walking. Then aga
laid his hands upon his eyes
he looked stedfastly, and w
stored, and saw all things cl
26 And he sent him away to his
saying, Do not even enter in
village.
27 And Jesus went forth, a

[1] Some ancient authorities read *because they had no bread.* [2] Or, It is *because we have no bread.* [3] in ver. 19 and 20 represents different Greek words.

into the towns of Cesarea
and by the way he asked
les, saying unto them, Whom
say that I am?
id they answered, John the
but some *say*, Elias; and
)ne of the prophets.
id he saith unto them, But
y ye that I am? And Peter
:h and saith unto him, Thou
:hrist.
id he charged them that
uld tell no man of him.
id he began to teach them,
Son of man must suffer
ngs, and be rejected of the
nd *of* the chief priests, and
nd be killed, and after three
: again.
id he spake that saying open-
l Peter took him, and began
e him.
t when he had turned about
:ed on his disciples, he re-
:ter, saying, Get thee behind
n: for thou savourest not
gs that be of God, but the
iat be of men.
And when he had called the
into him with his disciples
said unto them, Whosoever
e after me, let him deny him-
take up his cross, and follow

r whosoever will save his
lose it; but whosoever shall
life for my sake and the
the same shall save it.
r what shall it profit a man,

disciples, into the villages of Cæ-
sarea Philippi: and in the way he
asked his disciples, saying unto
them, Who do men say that I am?
28 And they told him, saying, John
the Baptist: and others, Elijah;
but others, One of the prophets.
29 And he asked them, But who say
ye that I am? Peter answereth
and saith unto him, Thou art the
30 Christ. And he charged them
that they should tell no man of
31 him. And he began to teach them,
that the Son of man must suffer
many things, and be rejected by the
elders, and the chief priests, and
the scribes, and be killed, and after
32 three days rise again. And he
spake the saying openly. And
Peter took him, and began to re-
33 buke him. But he turning about,
and seeing his disciples, rebuked
Peter, and saith, Get thee behind
me, Satan: for thou mindest not
the things of God, but the things
34 of men. And he called unto him
the multitude with his disciples,
and said unto them, If any man
would come after me, let him deny
himself, and take up his cross, and
35 follow me. For whosoever would
save his [1]life shall lose it; and
whosoever shall lose his [1]life for
my sake and the gospel's shall
36 save it. For what doth it profit a

[1] Or, *soul*

if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

man, to gain the whole
37 and forfeit his [1]life? For
should a man give in exc
38 for his [1]life? For whos
shall be ashamed of me a
my words in this adulterou
sinful generation, the Son o
also shall be ashamed of
when he cometh in the glo
his Father with the holy a

9 And he said unto them, V
say unto you, There be some
of them that stand *by*, which
in no wise taste of death, till
see the kingdom of God
with power.

2 And after six days Jesus t
with him Peter, and James
John, and bringeth them u
a high mountain apart by
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3 ured before them: and his
ments became glistering, ex
ing white; so as no full
4 earth can whiten them.
there appeared unto them
with Moses: and they were
5 ing with Jesus. And Pete
swereth and saith to Jesus,
bi, it is good for us to be
and let us make three [2]
nacles; one for thee, and
for Moses, and one for

[1] Or, *soul* [2] Or, *booths*

ır he wist not what to say;
; were sore afraid.
ıd there was a cloud that
ıdowed them: and a voice
ut of the cloud, saying, This
eloved Son: hear him.
ıd suddenly, when they had
round about, they saw no
y more, save Jesus only with
lves.
ıd as they came down from
untain, he charged them that
ould tell no man what things
d seen, till the Son of man
sen from the dead.
ınd they kept that saying with
lves, questioning one with
· what the rising from the
ıould mean.
And they asked him, saying,
ıy the scribes that Elias must
me?
nd he answered and told them,
:rily cometh first, and restoreth
gs; and how it is written of
ı of man, that he must suffer
hings, and be set at nought.
ut I say unto you, That Elias
:d come, and they have done
m whatsoever they listed, as
itten of him.
And when he came to *his*
s, he saw a great multitude
them, and the scribes ques-
with them.
nd straightway all the people,
hey beheld him, were greatly
l, and running to *him* saluted

6 For he wist not what to answer;
7 for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my be-
8 loved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.
10 And they kept the saying, questioning among themselves what the rising again from the dead
11 should mean. And they asked him, saying, [1]The scribes say that
12 Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at
13 nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.
14 And when they came to the disciples, they saw a great multitude about them, and scribes question-
15 ing with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

[1] Or, How is it *that the scribes say . . . come?*

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto

16 And he asked them, What q
17 ye with them? And one
multitude answered him, [1]
I brought unto thee my son
18 hath a dumb spirit; and
soever it taketh him, it [2]
him down: and he foame
grindeth his teeth, and
away: and I spake to thy d
that they should cast it ou
19 they were not able. And
swereth them and saith, (
less generation, how long
be with you? how long
bear with you? bring hi
20 me. And they brought hi
him: and when he sa
straightway the spirit [3]ta
grievously; and he fell
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21 And he asked his father, H
time is it since this hath co
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22 And oft-times it hath cast h
into the fire and into the
to destroy him: but if tho
do anything, have compas
23 us, and help us. And Jes
unto him, If thou canst! Al
are possible to him that be

24 Straightway the father of t
cried out, and said[4], I b
25 help thou mine unbelief.
when Jesus saw that a m
came running together,
buked the unclean spirit,

[1] Or, *Teacher* [2] Or, *rendeth him* [3] Or, *convulsed* [4] Many ancient authorities add *with*

him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If

unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into
26 him. And having cried out, and [1]torn him much, he came out: and *the child* became as one dead; insomuch that the more part said,
27 He is dead. But Jesus took him by the hand, and raised him up;
28 and he arose. And when he was come into the house, his disciples asked him privately, [2]*saying*, We
29 could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer[3].

30 And they went forth from thence, and passed through Galilee; and he would not that any man should
31 know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.
32 But they understood not the saying, and were afraid to ask him.
33 And they came to Capernaum: and when he was in the house he asked them, What were ye rea-
34 soning in the way? But they held their peace: for they had disputed one with another in the way, who
35 *was* the [4]greatest. And he sat down, and called the twelve; and he saith unto them, If any man

[1] Or, *convulsed* [2] Or, How is it *that we could not cast it out?* [3] Many ancient authorities add *and fasting.* [4] Gr. *greater.*

any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us;. and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two

would be first, he shall be last of
36 all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,
37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, [1]Master, we saw one casting out [2]devils in thy name: and we forbade him,
39 because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a [3]mighty work in my name, and be able quickly to speak evil of me.
40 For he that is not against us is for
41 us. For whosoever shall give you a cup of water to drink, [4]because ye are Christ's, verily I say unto you, he shall in no wise lose his
42 reward. And whosoever shall cause one of these little ones that believe [5]on me to stumble, it were better for him if [6]a great millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed,

[1] Or, *Teacher* [2] Gr. *demons.* [3] Gr. *power.* [4] Gr. *in name that ye are.* [5] Many ancient authorities omit *on me.* [6] Gr. *a millstone turned by an ass.*

hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again;

rather than having thy two hands to go into [1] hell, into the unquench-
45 able fire.[2] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two
47 feet to be cast into [1] hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two
48 eyes to be cast into [1] hell; where their worm dieth not, and the fire
49 is not quenched. For every one
50 shall be salted with fire[3]. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

10 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him

[1] Gr. *Gehenna.* [2] Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities. [3] Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

again; and, as he was wo
2 taught them again. And
came unto him Pharisees
asked him, Is it lawful for a
to put away *his* wife? ten
3 him. And he answered an
unto them, What did Moses
4 mand you? And they said, I
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5 ment, and to put her away.
Jesus said unto them, For
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6 this commandment. But
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Male and female made he

7 For this cause shall a man
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8 cleave to his wife; and the
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10 asunder. And in the hous
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13 And they brought unto
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touch them: and the dis

[1] Some ancient authorities omit *and shall cleave to his wife.*

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them.
And when he was gone forth
way, there came one running,
eeled to him, and asked him,
Master, what shall I do that
nherit eternal life?
nd Jesus said unto him, Why
thou me good? *there is* none
ut one, *that is*, God.
hou knowest the command-
Do not commit adultery, Do
, Do not steal, Do not bear
itness, Defraud not, Honour
er and mother.
nd he answered and said unto
aster, all these have I ob-
from my youth.
hen Jesus beholding him
im, and said unto him, One
ou lackest: go thy way, sell
ver thou hast, and give to
r, and thou shalt have treas-
heaven: and come, take up
ss, and follow me.
nd he was sad at that saying,
nt away grieved: for he had
ossessions.
And Jesus looked round

14 rebuked them. But when Jesus
saw it, he was moved with indig-
nation, and said unto them, Suffer
the little children to come unto
me; forbid them not: for of such
15 is the kingdom of God. Verily
I say unto you, Whosoever shall
not receive the kingdom of God
as a little child, he shall in no wise
16 enter therein. And he took them
in his arms, and blessed them,
laying his hands upon them.
17 And as he was going forth [1]into
the way, there ran one to him, and
kneeled to him, and asked him,
Good [2]Master, what shall I do
that I may inherit eternal life?
18 And Jesus said unto him, Why
callest thou me good? none is
19 good save one, *even* God. Thou
knowest the commandments, Do
not kill, Do not commit adultery,
Do not steal, Do not bear false
witness, Do not defraud, Honour
20 thy father and mother. And he
said unto him, [2]Master, all these
things have I observed from my
21 youth. And Jesus looking upon
him loved him, and said unto him,
One thing thou lackest: go, sell
whatsoever thou hast, and give to
the poor, and thou shalt have treas-
ure in heaven: and come, follow
22 me. But his countenance fell at
the saying, and he went away
sorrowful: for he was one that
had great possessions.

23 And Jesus looked round about,

[1] Or, *on his way* [2] Or, *Teacher*

about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way

and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it [1] for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying [2] unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [3] world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 And they were in the way

[1] Some ancient authorities omit *for them that trust in riches.* [2] Many ancient authorities add *themselves.* [3] Or, *age*

going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand

up to Jerusalem; and Jesus was going before them: and they were amazed; [1]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen
33 unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the
34 Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, [2]Master, we would that thou shouldest do for us whatsoever we shall ask of
36 thee. And he said unto them, What would ye that I should do
37 for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be bap-
40 tized: but to sit on my right hand

[1] Or, *but some as they followed were afraid* [2] Or, *Teacher*

and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

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give: but *it is for them* for
41 it hath been prepared. And
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42 ing James and John. And
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Thou son of David, have
49 on me. And Jesus stood sti
said, Call ye him. And the
the blind man, saying unto hi
of good cheer: rise, he calleth

[1] Or, *servant* [2] Gr. *bondservant.*

50 And he, casting away his garment, rose, and came to Jesus.
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.
3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
5 And certain of them that stood there said unto them, What do ye, loosing the colt?
6 And they said unto them even

50 And he, casting away his garment, sprang up, and came to Jesus.
51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, [1]Rabboni, that I
52 may receive my sight. And Jesus said unto him, Go thy way; thy faith hath [2]made thee whole. And straightway he received his sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he [3]will send him
4 [4]back hither. And they went away, and found a colt tied at the door without in the open
5 street; and they loose him. And certain of them that stood there said unto them, What do ye, loos-
6 ing the colt? And they said unto

[1] See John xx. 16. [2] Or, *saved thee* [3] Gr. *sendeth.* [4] Or, *again*

as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and

them even as Jesus ha
7 and they let them go. A
bring the colt unto Jesus,
on him their garments;
8 sat upon him. And many
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14 And he answered and s
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disciples heard it.

15 And they come to Jer
and he entered into the tem
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[1] Gr. *layers of leaves.*

bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

and them that bought in the temple, and overthrew the tables of the money-changers, and the seats
16 of them that sold the doves; and he would not suffer that any man should carry a vessel through the
17 temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.
18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
19 And [1]every evening [2]he went forth out of the city.
20 And as they passed by in the morning, they saw the fig tree withered away from the roots.
21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou
22 cursedst is withered away. And Jesus answering saith unto them,
23 Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.

[1] Gr. *whenever evening came.* [2] Some ancient authorities read *they.*

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.[1]

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and
28 the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?
29 And Jesus said unto them, I will ask of you one [2]question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? answer
31 me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why
32 then did ye not believe him? [3]But should we say, From men—they feared the people: [4]for all verily
33 held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

[1] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* [2] Gr. *word.* [3] Or, *But shall we say, From men?* [4] Or, *for all held John to be a prophet indeed.*

CHAPTER XII.

1 In the parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill *him*, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. 2 And at the season he sent to the husbandmen a [1]servant, that he might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another [1]servant; and him they wounded in the head, and handled shamefully. 5 And he sent another; and him they killed: and many others; beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard.

[1] Gr. *bondservant.*

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things

9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:

11 This was from the Lord,
And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him

14 in talk. And when they were come, they say unto him, [1] Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute

15 unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [2] penny, that I may see

16 it. And they brought it. And he saith unto them, Whose is this image and superscription? And

17 they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things

[1] Or, *Teacher* [2] See marginal note on Matt. xviii. 28.

that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him,
19 saying, [1]Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up
20 seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed;
21 and the second took her, and died, leaving no seed behind him; and
22 the third likewise: and the seven left no seed. Last of all the woman
23 also died. In the resurrection whose wife shall she be of them? for the seven had her to wife.

24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power
25 of God? For when they shall rise from the dead, they neither marry, nor are given in marriage;
26 but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of
27 Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

[1] Or, *Teacher*

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

28 And one of the scribes
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is, Hear, O Israel; [1]The Lor
30 God, the Lord is one: and
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him, Of a truth, [3]Master, thou
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[1] Or, *The Lord is our God; the Lord is one* [2] Gr. *from.* [3] Or, *Teacher*

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

36 David himself said in the Holy Spirit,
The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [1]the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And [2]the common people heard him gladly.

38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the market-
39 places, and chief seats in the synagogues, and chief places at
40 feasts: they which devour widows' houses, [3]and for a pretence make long prayers; these shall receive greater condemnation.

41 And he sat down over against the treasury, and beheld how the multitude cast [4]money into the treasury: and many that were
42 rich cast in much. And there came [5]a poor widow, and she cast in two mites, which make a far-
43 thing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treas-
44 ury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

[1] Some ancient authorities read *underneath thy feet.* [2] Or, *the great multitude* [3] Or, *even while for a pretence they make* [4] Gr. *brass.* [5] Gr. *one.*

CHAPTER XIII.

1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

13 And as he went forth ou
the temple, one of his disc
saith unto him, [1]Master, be
what manner of stones and
2 manner of buildings! And J
said unto him, Seest thou t
great buildings? there shall
be left here one stone upo
other, which shall not be th
down.
3 And as he sat on the mou
Olives over against the ter
Peter and James and John
4 Andrew asked him privately,
us, when shall these things
and what *shall be* the sign
these things are all about t
5 accomplished? And Jesus b
to say unto them, Take heed
6 no man lead you astray. M
shall come in my name, sayi
am *he*; and shall lead man
7 stray. And when ye shall he
wars and rumours of wars, b
troubled: *these things* must n
come to pass; but the end i
8 yet. For nation shall rise ag
nation, and kingdom against
dom: there shall be earthqu
in divers places; there sha
famines: these things are th
ginning of travail.

[1] Or, *Teacher*

ut take heed to yourselves:
shall deliver you up to coun-
l in the synagogues ye shall
n: and ye shall be brought
ulers and kings for my sake,
timony against them.
nd the gospel must first be
d among all nations.
ıt when they shall lead *you*,
ver you up, take no thought
ınd what ye shall speak,
do ye premeditate: but
ver shall be given you in
ır, that speak ye: for it is
that speak, but the Holy

ow the brother shall betray
her to death, and the father
; and children shall rise up
heir parents, and shall cause
be put to death.
nd ye shall be hated of all
my name's sake: but he that
dure unto the end, the same
saved.
But when ye shall see the
ıtion of desolation, spoken
)aniel the prophet, standing
ought not, (let him that read-
erstand,) then let them that
dea flee to the mountains:
nd let him that is on the
p not go down into the
ıeither enter *therein*, to take
ıg out of his house:
nd let him that is in the field
ı back again for to take up
ıent.
ut woe to them that are with

9 But take ye heed to yourselves:
for they shall deliver you up to
councils; and in synagogues shall
ye be beaten; and before gov-
ernors and kings shall ye stand
for my sake, for a testimony unto
10 them. And the gospel must first
be preached unto all the nations.
11 And when they lead you *to judge-
ment*, and deliver you up, be not
anxious beforehand what ye shall
speak: but whatsoever shall be
given you in that hour, that speak
ye: for it is not ye that speak, but
12 the Holy Ghost. And brother
shall deliver up brother to death,
and the father his child; and
children shall rise up against
parents, and [1]cause them to be
13 put to death. And ye shall be
hated of all men for my name's
sake: but he that endureth to the
end, the same shall be saved.

14 But when ye see the abomina-
tion of desolation standing where
he ought not (let him that readeth
understand), then let them that
are in Judæa flee unto the moun-
15 tains: and let him that is on the
housetop not go down, nor enter
in, to take any thing out of his
16 house: and let him that is in the
field not return back to take his
17 cloke. But woe unto them that

[1] Or, *put them to death*

child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

are with child and to
18 give suck in those da
pray ye that it be not i
19 ter. For those days shal
lation, such as there hat
the like from the beginn
creation which God cre
20 now, and never shall be.
cept the Lord had shor
days, no flesh would h
saved: but for the ele
whom he chose, he shor
21 days. And then if any
say unto you, Lo, here is t
22 or, Lo, there; believe [1]i
there shall arise false C
false prophets, and sh
signs and wonders, that
lead astray, if possible,

23 But take ye heed: beho
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24 But in those days, a
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25 her light, and the stars
falling from heaven, and
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26 shaken. And then sha
the Son of man coming
27 with great power and gl
then shall he send forth t
and shall gather togethe
from the four winds,
uttermost part of the ea
uttermost part of heave

[1] Or, him

28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the sum-
29 mer is nigh; even so ye also, when ye see these things coming to pass, know ye that [1]he is nigh,
30 *even* at the doors. Verily I say unto you, This generation shall not pass away, until all these things
31 be accomplished. Heaven and earth shall pass away: but my
32 words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the
33 Father. Take ye heed, watch [2]and pray: for ye know not when
34 the time is. *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his [3]servants, to each one his work, commanded also the
35 porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-
36 crowing, or in the morning; lest coming suddenly he find you sleep-
37 ing. And what I say unto you I say unto all, Watch.

[1] Or, *it* [2] Some ancient authorities omit *and pray*. [3] Gr. *bondservants*.

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council: 65 shamefully abused by them: 66 and thrice denied of Peter.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious: and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

14 Now after two days was *th*
of the passover and the unl
ed bread: and the chief
and the scribes sought ho
might take him with subtilt
2 kill him: for they said, N
ing the feast, lest haply ther
be a tumult of the people.
3 And while he was in B
in the house of Simon the
as he sat at meat, there c
woman having [1]an alabaste
of ointment of [2]spikenar
costly; *and* she brake the
4 and poured it over his head
there were some that had
nation among themselves,
To what purpose hath this
5 of the ointment been made
this ointment might have be
for above three hundred [3]
and given to the poor. An
6 murmured against her.
sus said, Let her alone; wh
ble ye her? she hath wro
7 good work on me. For ye h
poor always with you, and
soever ye will ye can d
good: but me ye have not a

[1] Or, *a flask* others, *liquid.* [2] Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean [3] See marginal note on ch. xii. 15.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

8 She hath done what she could: she hath anointed my body afore-
9 hand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
10 And Judas Iscariot, [1] he that was one of the twelve, went away unto the chief priests, that he might
11 deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*
12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of
14 water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The [2] Master saith, Where is my guestchamber, where I shall eat the
15 passover with my disciples? And he will himself shew you a large upper room furnished *and* ready: and there make ready for us.
16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

[1] Gr. *the one of the twelve.* [2] Or, *Teacher*

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung a hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

17 And when it was evening he
18 cometh with the twelve. And as they [1]sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he
19 that eateth with me. They began to be sorrowful, and to say unto
20 him one by one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth with me
21 in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [2]for that man if he had not been born.

22 And as they were eating, he took [3]bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is
23 my body. And he took a cup, and when he had given thanks, he gave to them: and they all
24 drank of it. And he said unto them, This is my blood of [4]the [5]covenant, which is shed for
25 many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [6]offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad

[1] Gr. *reclined.* [2] Gr. *for him if that man.* [3] Or, *a loaf* [4] Or, *the testament* [5] Some ancient authorities insert *new.* [6] Gr. *caused to stumble.*

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

28 Howbeit, after I am raised up,
I will go before you into Gali-
29 lee. But Peter said unto him,
Although all shall be [1]offended,
30 yet will not I. And Jesus saith
unto him, Verily I say unto thee,
that thou to-day, *even* this night,
before the cock crow twice, shalt
31 deny me thrice. But he spake
exceeding vehemently, If I must
die with thee, I will not deny
thee. And in like manner also
said they all.

32 And they come unto [2]a place
which was named Gethsemane:
and he saith unto his disciples, Sit
33 ye here, while I pray. And he
taketh with him Peter and James
and John, and began to be greatly
34 amazed, and sore troubled. And
he saith unto them, My soul is
exceeding sorrowful even unto
death: abide ye here, and watch.
35 And he went forward a little, and
fell on the ground, and prayed
that, if it were possible, the hour
36 might pass away from him. And
he said, Abba, Father, all things
are possible unto thee; remove
this cup from me: howbeit not
what I will, but what thou wilt.

37 And he cometh, and findeth them
sleeping, and saith unto Peter,
Simon, sleepest thou? couldest
38 thou not watch one hour? [3]Watch
and pray, that ye enter not into
temptation: the spirit indeed is
willing, but the flesh is weak.

[1] Gr. *caused to stumble.* [2] Gr. *an enclosed piece of ground.* [3] Or, *Watch ye, and pray that ye enter not*

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

50 And they all forsook him, and fled.

39 And again he went away, and
40 ed, saying the same words.
again he came, and found
sleeping, for their eyes were
heavy; and they wist not wl
41 answer him. And he comet
third time, and saith unto
Sleep on now, and take your
it is enough; the hour is c
behold, the Son of man i
trayed into the hands of sin
42 Arise, let us be going: beho
that betrayeth me is at hanc
43 And straightway, while h
spake, cometh Judas, one c
twelve, and with him a mult
with swords and staves, fro
chief priests and the scribe
44 the elders. Now he that bet
him had given them a token
ing, Whomsoever I shall kiss
is he; take him, and lead
45 away safely. And when h
come, straightway he can
him, and saith, Rabbi; and [1]k
46 him. And they laid hands or
47 and took him. But a certai
of them that stood by dre
sword, and smote the [2]serva
the high priest, and struck c
48 ear. And Jesus answered
said unto them, Are ye com
as against a robber, with s
49 and staves to seize me?
daily with you in the temple t
ing, and ye took me not: bu
is done that the scriptures
50 be fulfilled. And they a
him, and fled.

[1] Gr. *kissed him much.* [2] Gr. *bondservant.*

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on
52 him; but he left the linen cloth, and fled naked.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the
54 scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the*
55 *fire.* Now the chief priests and the whole council sought witness against Jesus to put him to death;
56 and found it not. For many bare false witness against him, and their witness agreed not to-
57 gether. And there stood up certain, and bare false witness against
58 him, saying, We heard him say, I will destroy this [1]temple that is made with hands, and in three days I will build another made
59 without hands. And not even so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against
61 thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?

[1] Or, *sanctuary*

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

62 And Jesus said, I am:
shall see the Son of mar
at the right hand of pov
coming with the clouds of

63 And the high priest r
clothes, and saith, What
64 need have we of witnesse
have heard the blasphem
think ye? And they all con
65 him to be [1]worthy of deat
some began to spit on l
to cover his face, and t
him, and to say unto him
esy: and the officers
him with [2]blows of their

66 And as Peter was bel
the court, there cometh
67 the maids of the high pri
seeing Peter warming him
looked upon him, and sait
also wast with the Nazare
68 Jesus. But he denied,
[3]I neither know, nor unc
what thou sayest: and l
out into the [4]porch; [5]a
69 cock crew. And the m
him, and began again tc
them that stood by, Thi
70 of them. But he again d
And after a little while ag
that stood by said to Pet
truth thou art *one* of th
71 thou art a Galilæan. Bu
gan to curse, and to swear
not this man of whom ye

[1] Gr. *liable to.* [2] Or, *strokes of rods* [3] Or, *I neither know, nor understand: thou, what s*
[4] Gr. *forecourt.* [5] Many ancient authorities omit *and the cock crew.*

l the second time the cock
ıd Peter called to mind the
Jesus said unto him, Be-
ock crow twice, thou shalt
ırice. And when he thought
ıe wept.

CHAPTER XV.

ught bound, and accused before Pilate. lamour of the common people, the mur- s is loosed, and Jesus delivered up to be He is crowned with thorns, 19 *spit on,* 21 *fainteth in bearing his cross:* 27 *n two thieves:* 29 *suffereth the triumph- of the Jews:* 39 *but confessed by the the Son of God:* 43 *and is honourably ph.*

traightway in the morning
chief priests held a con-
with the elders and scribes
whole council, and bound
d carried *him* away, and
him to Pilate.
Pilate asked him, Art thou
of the Jews? And he an-
aid unto him, Thou sayest

the chief priests accused
nany things; but he an-
ɔthing.
Pilate asked him again,
ınswerest thou nothing?
ɔw many things they wit-
ınst thee.
esus yet answered nothing;
late marvelled.
at *that* feast he released
n one prisoner, whomso-
desired.
there was *one* named Bar-
ich lay bound with them
made insurrection with

72 And straightway the second time
the cock crew. And Peter called
to mind the word, how that Jesus
said unto him, Before the cock
crow twice, thou shalt deny me
thrice. [1]And when he thought
thereon, he wept.

15 And straightway in the morn-
ing the chief priests with the
elders and scribes, and the whole
council, held a consultation, and
bound Jesus, and carried him
away, and delivered him up to
2 Pilate. And Pilate asked him,
Art thou the King of the Jews?
And he answering saith unto
3 him, Thou sayest. And the
chief priests accused him of many
4 things. And Pilate again asked
him, saying, Answerest thou noth-
ing? behold how many things
5 they accuse thee of. But Jesus
no more answered anything; in-
somuch that Pilate marvelled.

6 Now at [2]the feast he used to
release unto them one prisoner,
7 whom they asked of him. And
there was one called Barabbas,
lying bound with them that had
made insurrection, men who in

[1] Or, *And he began to weep* [2] Or, *a feast*

him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

the insurrection had committed
8 murder. And the multitude went
up and began to ask him *to do* as
he was wont to do unto them.
9 And Pilate answered them, say-
ing, Will ye that I release unto
10 you the King of the Jews? For
he perceived that for envy the
chief priests had delivered him
11 up. But the chief priests stirred
up the multitude, that he should
rather release Barabbas unto
12 them. And Pilate again an-
swered and said unto them,
What then shall I do unto him
whom ye call the King of the
13 Jews? And they cried out again,
14 Crucify him. And Pilate said
unto them, Why, what evil hath
he done? But they cried out ex-
15 ceedingly, Crucify him. And Pi-
late, wishing to content the mul-
titude, released unto them Barab-
bas, and delivered Jesus, when he
had scourged him, to be crucified.

16 And the soldiers led him away
within the court, which is the
[1]Prætorium; and they call togeth-
17 er the whole [2]band. And they
clothe him with purple, and plait-
ing a crown of thorns, they put it
18 on him; and they began to salute
19 him, Hail, King of the Jews! And
they smote his head with a reed,
and did spit upon him, and bow-
ing their knees worshipped him.

[1] Or, *palace* [2] Or, *cohort*

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with

20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

21 And they [1]compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*,

22 that he might bear his cross. And they bring him unto the place Golgotha, which is, being inter-

23 preted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not.

24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.

25 And it was the third hour, and

26 they crucified him. And the superscription of his accusation was written over, THE KING OF THE

27 JEWS. And with him they crucify two robbers; one on his right hand, and one on his left.[2]

29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the [3]temple, and buildest it in three

30 days, save thyself, and come down

31 from the cross. In like manner also the chief priests mocking *him* among themselves with the

[1] Gr. *impress.* [2] Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37. [3] Or, *sanctuary*

the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he called Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Gali-

scribes said, He saved
32 [1]himself he cannot save.
Christ, the King of Isra
come down from the cross,
may see and believe. A
that were crucified with
proached him.
33 And when the sixth h
come, there was darkne
the whole [2]land until th
34 hour. And at the ninth ho
cried with a loud voice, El
lama sabachthani? which i
interpreted, My God, m
[3]why hast thou forsake
35 And some of them that st
when they heard it, said,
36 he calleth Elijah. And o
and filling a sponge full c
gar, put it on a reed, an
him to drink, saying, Let
us see whether Elijah co
37 take him down. And Jesus
a loud voice, and gave
38 ghost. And the veil of the
was rent in twain from th
39 the bottom. And when th
rion, which stood by over
him, saw that he [5]so gave
ghost, he said, Truly this m
40 [6]the Son of God. And the
also women beholding fro
among whom *were* both
Magdalene, and Mary the
of James the [7]less and o
41 and Salome; who, when h

[1] Or, *can he not save himself?* [2] Or, *earth* [3] Or, *why didst thou forsake me?* [4] Or
[5] Many ancient authorities read *so cried out, and gave up the ghost.* [6] Or, *a son of God.* [7] Gr

ee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came

Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day before the sabbath,

43 there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked

44 for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [1] had been

45 any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.

47 And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might

2 come and anoint him. And very early on the first day of the week,

[1] Many ancient authorities read *were already dead.*

unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

they come to the tomb when the
3 sun was risen. And they were saying among themselves, Who shall roll us away the stone from
4 the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceed-
5 ing great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were
6 amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where
7 they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.
8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 [1]Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out
10 seven [2]devils. She went and told them that had been with him, as they mourned and wept.

11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

[1] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. [2] Gr. *demons.*

After that he appeared in
form unto two of them, as
ılked, and went into the

nd they went and told *it*
ɜ residue: neither believed
m.
Afterward he appeared unto
en as they sat at meat, and
ɜd them with their unbelief
ɜness of heart, because they
not them which had seen
r he was risen.
nd he said unto them, Go ye
the world, and preach the
o every creature.
e that believeth and is bap-
ıall be saved; but he that
h not shall be damned.
nd these signs shall follow
ıt believe; In my name shall
t out devils; they shall speak
w tongues;
hey shall take up serpents;
hey drink any deadly thing,
ıot hurt them; they shall lay
ɔn the sick, and they shall

So then, after the Lord had
unto them, he was received
heaven, and sat on the right
God.
nd they went forth, and
d every where, the Lord
ɜ with *them*, and confirm-
word with signs following.

12 And after these things he was
manifested in another form unto
two of them, as they walked, on
13 their way into the country. And
they went away and told it unto the
rest: neither believed they them.
14 And afterward he was mani-
fested unto the eleven themselves
as they sat at meat; and he up-
braided them with their unbelief
and hardness of heart, because
they believed not them which had
15 seen him after he was risen. And
he said unto them, Go ye into
all the world, and preach the
16 gospel to the whole creation. He
that believeth and is baptized
shall be saved; but he that dis-
believeth shall be condemned.
17 And these signs shall follow them
that believe: in my name shall
they cast out [1]devils; they shall
18 speak with [2]new tongues; they
shall take up serpents, and if they
drink any deadly thing, it shall in
no wise hurt them; they shall lay
hands on the sick, and they shall
recover.
19 So then the Lord Jesus, after
he had spoken unto them, was
received up into heaven, and sat
down at the right hand of God.
20 And they went forth, and preach-
ed everywhere, the Lord working
with them, and confirming the
word by the signs that followed.
Amen.

[1] Gr. *demons*. [2] Some ancient authorities omit *new*.

NG UNTO ZACHARIAS.

THE GOSPEL ACCORDING TO
S. LUKE.

CHAPTER I.

preface of Luke to his whole gospel. 5 *The
n of John the Baptist,* 26 *and of Christ.* 39
sitj of Elisabeth, and of Mary, concerning
57 *The nativity and circumcision of John.*
rophecy of Zacharias, both of Christ, 76 *and*

RASMUCH as many have
ken in hand to set forth in
a declaration of those things
are most surely believed
g us,
even as they delivered them
us, which from the beginning
eyewitnesses, and ministers
word;
t seemed good to me also,
g had perfect understanding
things from the very first, to
unto thee in order, most ex-
t Theophilus,
That thou mightest know the
nty of those things, wherein
hast been instructed.

¶ THERE was in the days of
Herod, the king of Judea,
tain priest named Zacharias, of
course of Abia: and his wife
f the daughters of Aaron, and
ame *was* Elisabeth.
And they were both righteous
re God, walking in all the com-
dments and ordinances of the
l blameless.
And they had no child, because

1 FORASMUCH as many have
taken in hand to draw up a
narrative concerning those mat-
ters which have been [1]fulfilled
2 among us, even as they delivered
them unto us, which from the
beginning were eyewitnesses and
3 ministers of the word, it seemed
good to me also, having traced
the course of all things ac-
curately from the first, to write
unto thee in order, most excellent
4 Theophilus; that thou mightest
know the certainty concerning
the [2]things [3]wherein thou wast
instructed.

5 THERE was in the days of
Herod, king of Judæa, a certain
priest named Zacharias, of the
course of Abijah: and he had a
wife of the daughters of Aaron,
and her name was Elisabeth.
6 And they were both righteous
before God, walking in all
the commandments and ordi-
nances of the Lord blameless.
7 And they had no child, because

[1] Or, *fully established* [2] Gr. *words.* [3] Or, *which thou wast taught by word of mouth*

that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the

that Elisabeth was barren they both were *now* [1]well st in years.

8 Now it came to pass, wh executed the priest's office l God in the order of his c

9 according to the custom priest's office, his lot was to into the [2]temple of the Lor

10 burn incense. And the multitude of the people praying without at the ho

11 incense. And there app unto him an angel of the standing on the right side

12 altar of incense. And Zac was troubled when he sav

13 and fear fell upon him. B angel said unto him, Fea Zacharias: because thy sup tion is heard, and thy wife beth shall bear thee a son thou shalt call his name

14 And thou shalt have joy gladness; and many shall r

15 at his birth. For he sha great in the sight of the and he shall drink no wir [3]strong drink; and he sha filled with the [4]Holy Ghost

16 from his mother's womb. many of the children of shall he turn unto the Lord

17 God. And he shall [5]go l his face in the spirit and p of Elijah, to turn the hear the fathers to the children the disobedient *to walk* in th

[1] Gr. *advanced in their days.* [2] Or, *sanctuary* [3] Gr. *sikera.* [4] Or, *Holy Spirit*: and so th this book. [5] Some ancient authorities read *come nigh before his face.*

: the just; to make ready
›repared for the Lord.
l Zacharias said unto the
ıereby shall I know this?
an old man, and my wife
:en in years.
l the angel answering said
I am Gabriel, that stand
esence of God; and am
:ak unto thee, and to shew
: glad tidings.
l, behold, thou shalt be
l not able to speak, until
hat these things shall be
l, because thou believest
/ords, which shall be ful-
ıeir season.
l the people waited for
and marvelled that he
long in the temple.
l when he came out, he
: speak unto them: and
:ived that he had seen a
he temple; for he beckon-
ıem, and remained speech-

l it came to pass, that, as
ıe days of his ministration
›mplished, he departed to
ouse.
l after those days his wife
conceived, and hid herself
hs, saying,
.s hath the Lord dealt with
: days wherein he looked
› take away my reproach
:n.
l in the sixth month the
briel was sent from God

dom of the just; to make ready
for the Lord a people prepared
18 *for him.* And Zacharias said unto
the angel, Whereby shall I know
this? for I am an old man, and
my wife [1]well stricken in years.
19 And the angel answering said
unto him, I am Gabriel, that stand
in the presence of God; and I
was sent to speak unto thee, and
to bring thee these good tidings.
20 And behold, thou shalt be silent
and not able to speak, until the
day that these things shall come
to pass, because thou believedst
not my words, which shall be ful-
21 filled in their season. And the
people were waiting for Zacha-
rias, and they marvelled [2]while
22 he tarried in the [3]temple. And
when he came out, he could not
speak unto them: and they per-
ceived that he had seen a vision
in the [3]temple: and he continued
making signs unto them, and re-
23 mained dumb. And it came to
pass, when the days of his min-
istration were fulfilled, he de-
parted unto his house.
24 And after these days Elisabeth
his wife conceived; and she hid
25 herself five months, saying, Thus
hath the Lord done unto me in the
days wherein he looked upon *me*,
to take away my reproach among
men.

26 Now in the sixth month the
angel Gabriel was sent from God

[1] Gr. *advanced in her days.* [2] Or, *at his tarrying* [3] Or, *sanctuary*

unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

unto a city of Galilee, name
27 areth, to a virgin betrothe
man whose name was Jose
the house of David; and t
28 gin's name was Mary. A
came in unto her, and said
thou that art [1] highly favour
29 Lord *is* with thee [2]. But sh
greatly troubled at the s
and cast in her mind what
ner of salutation this mig

30 And the angel said unto he
not, Mary: for thou hast
31 [3] favour with God. And t
thou shalt conceive in thy
and bring forth a son, and
32 call his name JESUS. He s
great, and shall be called t
of the Most High: and th
God shall give unto him the
33 of his father David: and h
reign over the house of
[4] for ever; and of his ki
34 there shall be no end. And
said unto the angel, How
this be, seeing I know not a

35 And the angel answered a
unto her, The Holy Ghos
come upon thee, and the
of the Most High shall
shadow thee: wherefor
[5] that which [6] is to be born
be called holy, the Son o

[1] Or, *endued with grace* [2] Many ancient authorities add *blessed* art *thou among women.* S
[3] Or, *grace* [4] Gr. *unto the ages.* [5] Or, *the holy thing which is to be born shall be called the S*
[6] Or, *is begotten* [7] Some ancient authorities insert *of thee.*

And, behold, thy cousin Elisa-
she hath also conceived a son
old age; and this is the sixth
with her, who was called bar-

For with God nothing shall be
sible.
And Mary said, Behold the
aid of the Lord; be it unto
cording to thy word. And
gel departed from her.
And Mary arose in those days,
ent into the hill country with
into a city of Juda;
And entered into the house
charias, and saluted Elisabeth.
And it came to pass, that, when
eth heard the salutation of
the babe leaped in her womb;
Elisabeth was filled with the
Ghost:
And she spake out with a loud
and said, Blessed *art* thou
women, and blessed *is* the
of thy womb.
And whence *is* this to me, that
other of my Lord should come
?
For, lo, as soon as the voice of
lutation sounded in mine ears,
be leaped in my womb for joy.
And blessed *is* she that be-
: for there shall be a per-
nce of those things which
told her from the Lord.
And Mary said, My soul doth
ify the Lord,
And my spirit hath rejoiced
d my Saviour.

36 And behold, Elisabeth thy kins-
woman, she also hath conceived a
son in her old age: and this is the
sixth month with her that [1]was
37 called barren. For no word from
38 God shall be void of power. And
Mary said, Behold, the [2]handmaid
of the Lord; be it unto me ac-
cording to thy word. And the
angel departed from her.

39 And Mary arose in these days
and went into the hill country
with haste, into a city of Judah;
40 and entered into the house of
Zacharias and saluted Elisabeth.
41 And it came to pass, when Elisa-
beth heard the salutation of Mary,
the babe leaped in her womb;
and Elisabeth was filled with the
42 Holy Ghost; and she lifted up
her voice with a loud cry, and
said, Blessed *art* thou among
women, and blessed *is* the fruit
43 of thy womb. And whence is
this to me, that the mother of
my Lord should come unto me?

44 For behold, when the voice of
thy salutation came into mine
ears, the babe leaped in my
45 womb for joy. And blessed *is*
she that [3]believed; for there
shall be a fulfilment of the things
which have been spoken to her
46 from the Lord. And Mary said,
My soul doth magnify the Lord,
47 And my spirit hath rejoiced in
God my Saviour.

[1] Or, *is* [2] Gr. *bondmaid.* [3] Or, *believed that there shall be*

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had

48 For he hath looked upon the low estate of his [1]handmaiden:
For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things;
And holy is his name.

50 And his mercy is unto generations and generations
On them that fear him.

51 He hath shewed strength with his arm;
He hath scattered the proud [2]in the imagination of their heart.

52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.

53 The hungry he hath filled with good things;
And the rich he hath sent empty away.

54 He hath holpen Israel his servant,
That he might remember mercy

55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.

56 And Mary abode with her about three months, and returned unto her house.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58 And her neighbours and her kinsfolk heard that the Lord had

[1] Gr. *bondmaiden.* [2] Or, *by*

great mercy upon her; and
joiced with her.
And it came to pass, that on the
day they came to circumcise
ld; and they called him Zach-
after the name of his father.
And his mother answered and
Not *so;* but he shall be called

And they said unto her, There
e of thy kindred that is called
name.
And they made signs to his
how he would have him called.
And he asked for a writing
and wrote, saying, His name
. And they marvelled all.
And his mouth was opened
iately, and his tongue *loosed*,
spake, and praised God.
And fear came on all that
round about them: and all
sayings were noised abroad
hout all the hill country of

And all they that heard *them*
em up in their hearts, saying,
manner of child shall this be!
e hand of the Lord was with

And his father Zacharias was
with the Holy Ghost, and
esied, saying,
Blessed *be* the Lord God of
for he hath visited and re-
d his people,
And hath raised up a horn of
on for us in the house of his
t David;
As he spake by the mouth of

magnified his mercy towards her;
59 and they rejoiced with her. And
it came to pass on the eighth
day, that they came to circum-
cise the child; and they would
have called him Zacharias, after
60 the name of his father. And
his mother answered and said,
Not so; but he shall be called
61 John. And they said unto her,
There is none of thy kindred
62 that is called by this name. And
they made signs to his father,
what he would have him called.
63 And he asked for a writing tab-
let, and wrote, saying, His name
is John. And they marvelled all.
64 And his mouth was opened im-
mediately, and his tongue *loosed*,
65 and he spake, blessing God. And
fear came on all that dwelt round
about them: and all these sayings
were noised abroad throughout
all the hill country of Judæa.
66 And all that heard them laid them
up in their heart, saying, What
then shall this child be? For
the hand of the Lord was with him.
67 And his father Zacharias was
filled with the Holy Ghost, and
prophesied, saying,
68 Blessed *be* the Lord, the God
of Israel;
For he hath visited and wrought
redemption for his people,
69 And hath raised up a horn of
salvation for us
In the house of his servant
David
70 (As he spake by the mouth of

his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

his holy prophets which have been since the world began),

71 Salvation from our enemies, and from the hand of all that hate us;

72 To show mercy towards our fathers,
And to remember his holy covenant;

73 The oath which he sware unto Abraham our father,

74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people
In the remission of their sins,

78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

[1] Or, *heart of mercy* [2] Or, *Wherein* [3] Many ancient authorities read *hath visited us.*

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all [1]the world should be enrolled.

2 This was the first enrolment made when Quirinius was gov-
3 ernor of Syria. And all went to enrol themselves, every one to
4 his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;
5 to enrol himself with Mary, who was betrothed to him, being great
6 with child. And it came to pass, while they were there, the days were fulfilled that she should be
7 delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping [2]watch by night
9 over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were

[1] Gr. *the inhabited earth.* [2] Or, *night-watches*

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all

10 sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the
11 people: for there is born to you this day in the city of David a Saviour, which is [1] Christ the Lord.
12 And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a
13 manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth [2] peace among
[3] men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this
[4] thing that is come to pass, which the Lord hath made known unto
16 us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.
17 And when they saw it, they made known concerning the saying which was spoken to them about
18 this child. And all that heard it wondered at the things which were spoken unto them by the
19 shepherds. But Mary kept all these [5] sayings, pondering them
20 in her heart. And the shepherds returned, glorifying and praising

[1] Or, *Anointed Lord* [2] Many ancient authorities read *peace, good pleasure among men.* [3] Gr. *men of good pleasure.* [4] Or, *saying* [5] Or, *things*

the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart, according to thy word, in peace:

God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to
23 present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the
24 Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young
25 pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon
26 him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.
27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,
28 then he received him into his arms, and blessed God, and said,
29 Now lettest thou thy [1]servant depart, O [2]Lord,

[1] Gr. *bondservant.* [2] Gr. *Master.*

vant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed

According to thy wo
peace;
30 For mine eyes have se
salvation,
31 Which thou hast prepai
fore the face of all pe
32 A light for [1]revelation
Gentiles,
And the glory of thy
Israel.

33 And his father and his 1
were marvelling at the
which were spoken conc
34 him; and Simeon blessed
and said unto Mary his n
Behold, this *child* is set f
falling and rising up of m
Israel; and for a sign wl
35 spoken against; yea and a
shall pierce through thin
soul; that thoughts out of
36 hearts may be revealed.
there was one Anna, a pr
ess, a daughter of Phanı
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a great age, having live
a husband seven years fr
37 virginity, and she had b
widow even for fourscor
four years), which depart
from the temple, worsh
with fastings and supplic
38 night and day. And com
at that very hour she gave
unto God, and spake of l
all them that were lookii
the redemption of Jeru
39 And when they had accomp

[1] Or, *the unveiling of the Gentiles* [2] Gr. *advanced in many days.*

all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, [1]filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of
42 the passover. And when he was twelve years old, they went up after the custom of the feast;
43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it
44 not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and
45 acquaintance: and when they found him not, they returned to
46 Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the [2]doctors, both hearing them, and asking them questions:
47 and all that heard him were amazed at his understanding and his answers.
48 And when they saw him, they were astonished: and his mother said unto him, [3]Son, why hast thou thus dealt with us? behold, thy father and I sought thee sor-

[1] Gr. *becoming full of wisdom.* [2] Or, *teachers* [3] Gr. *Child.*

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

1 *The preaching and baptism of John:* 15 *his testimony of Christ.* 20 *Herod imprisoneth John.* 21 *Christ baptized, receiveth testimony from heaven.* 23 *The age, and genealogy of Christ from Joseph upwards.*

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

49 rowing. And he said unto them, How is it that ye sought me? wist ye not that I must be [1]in my
50 Father's house? And they understood not the saying which he
51 spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* [2]sayings in her heart.
52 And Jesus advanced in wisdom and [3]stature, and in [4]favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias te-
2 trarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the
3 wilderness. And he came into all the region round about Jordan, preaching the baptism of repent-
4 ance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

[1] Or, *about my Father's business* Gr. *in the things of my Father.* [2] Or, *things* [3] Or, *age* [4] Or, *grace*

5 Every valley shall be filled, and
every mountain and hill shall be
brought low; and the crooked shall
be made straight, and the rough
ways *shall be* made smooth;
6 And all flesh shall see the sal-
vation of God.
7 Then said he to the multitude
that came forth to be baptized of
him, O generation of vipers, who
hath warned you to flee from the
wrath to come?
8 Bring forth therefore fruits wor-
thy of repentance, and begin not to
say within yourselves, We have Abra-
ham to *our* father: for I say unto you,
That God is able of these stones to
raise up children unto Abraham.
9 And now also the axe is laid
unto the root of the trees: every tree
therefore which bringeth not forth
good fruit is hewn down, and cast
into the fire.
10 And the people asked him, say-
ing, What shall we do then?
11 He answereth and saith unto
them, He that hath two coats, let
him impart to him that hath none;
and he that hath meat, let him do
likewise.
12 Then came also publicans to
be baptized, and said unto him, Mas-
ter, what shall we do?
13 And he said unto them, Exact
no more than that which is appointed
you.
14 And the soldiers likewise de-
manded of him, saying, And what shall
we do? And he said unto them, Do

5 Every valley shall be filled,
And every mountain and hill
shall be brought low;
And the crooked shall become
straight,
And the rough ways smooth;
6 And all flesh shall see the sal-
vation of God.
7 He said therefore to the mul-
titudes that went out to be bap-
tized of him, Ye offspring of vi-
pers, who warned you to flee from
8 the wrath to come? Bring forth
therefore fruits worthy of [1]repent-
ance, and begin not to say within
yourselves, We have Abraham to
our father: for I say unto you,
that God is able of these stones
to raise up children unto Abra-
9 ham. And even now is the axe
also laid unto the root of the trees:
every tree therefore that bringeth
not forth good fruit is hewn down,
10 and cast into the fire. And the
multitudes asked him, saying,
11 What then must we do? And
he answered and said unto them,
He that hath two coats, let him
impart to him that hath none;
and he that hath food, let him do
12 likewise. And there came also
[2]publicans to be baptized, and
they said unto him, [3]Master, what
13 must we do? And he said unto
them, Extort no more than that
14 which is appointed you. And
[4]soldiers also asked him, saying,
And we, what must we do? And
he said unto them, Do violence to

[1] Or, *your repentance* [2] See marginal note on Matt. v. 46. [3] Or, *Teacher* [4] Gr. *soldiers on service.*

violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

no man, neither [1]exact *any* wrongfully; and be content your wages.

15 And as the people were in pectation, and all men reas in their hearts concerning whether haply he were

16 Christ; John answered, sa unto them all, I indeed ba you with water; but there eth he that is mightier th the latchet of whose shoes not [2]worthy to unloose: he baptize you [3]with the Holy C

17 and *with* fire: whose fan is i hand, throughly to cleanse threshing-floor, and to gathe wheat into his garner; bu chaff he will burn up with quenchable fire.

18 With many other exhorta therefore preached he [4]

19 tidings unto the people; Herod the tetrarch, being proved by him for Herodia brother's wife, and for all th things which Herod had

20 added yet this above all, tha shut up John in prison.

21 Now it came to pass, whe the people were baptized, Jesus also having been bapt and praying, the heaven

22 opened, and the Holy Ghos scended in a bodily form, dove, upon him, and a voice out of heaven, Thou art m loved Son; in thee I am pleased.

[1] Or, *accuse* any one [2] Gr. *sufficient.* [3] Or, *in* [4] Or, *the gospel*

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son*
24 of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph,
25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son*
26 of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son*
27 of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [1]Shealtiel, the *son* of Neri,
28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son*
29 of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Mat-
30 that, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam,

[1] Gr. *Salathiel.*

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

31 the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan,
32 the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [1]Salmon, the *son* of
33 Nahshon, the *son* of Amminadab, [2]the *son* of [3]Arni, the *son* of Hezron, the *son* of Perez, the
34 *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of
35 Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son*
36 of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son*
37 of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan,
38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

[1] Some ancient authorities write *Sala*. [2] Many ancient authorities insert *the* son *of Admin*: a writes *Admin* for *Amminadab*. [3] Some ancient authorities write *Aram*.

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother in law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [1]by the Spirit in the
2 wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed,
3 he hungered. And the devil said unto him, If thou art the Son of God, command this stone
4 that it become [2]bread. And Jesus answered unto him, It is written, Man shall not live by
5 bread alone. And he led him up, and shewed him all the kingdoms of [3]the world in a moment
6 of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I
7 will I give it. If thou therefore wilt worship before me, it shall
8 all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou
9 serve. And he led him to Jerusalem, and set him on the [4]pin-

[1] Or, *in* [2] Or, *a loaf* [3] Gr. *the inhabited earth.* [4] Gr. *wing.*

the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor;

nacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from
10 hence: for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him [1]for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round
15 about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to
17 read. And there was delivered unto him [2]the book of the prophet Isaiah. And he opened the [3]book, and found the place where it was written,

18 The Spirit of the Lord is upon me,

[4]Because he anointed me to preach [5]good tidings to the poor:

[1] Or, *until* [2] Or, *a roll* [3] Or, *roll* [4] Or, *Wherefore* [5] Or, *the gospel*

he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Is-

He hath sent me to proclaim
release to the captives,
And recovering of sight to the
blind,
To set at liberty them that are
bruised,

19 To proclaim the acceptable
year of the Lord.

20 And he closed the [1]book, and
gave it back to the attendant,
and sat down: and the eyes of
all in the synagogue were fast-
21 ened on him. And he began to
say unto them, To-day hath this
scripture been fulfilled in your
22 ears. And all bare him witness,
and wondered at the words of
grace which proceeded out of
his mouth: and they said, Is not
23 this Joseph's son? And he said
unto them, Doubtless ye will say
unto me this parable, Physician,
heal thyself: whatsoever we have
heard done at Capernaum, do
also here in thine own country.

24 And he said, Verily I say unto
you, No prophet is acceptable in
25 his own country. But of a truth
I say unto you, There were many
widows in Israel in the days of
Elijah, when the heaven was shut
up three years and six months,
when there came a great famine
26 over all the land; and unto none
of them was Elijah sent, but only
to [2]Zarephath, in the land of
Sidon, unto a woman that was
27 a widow. And there were many

[1] Or, *roll* [2] Gr. *Sarepta.*

rael in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

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Elisha the prophet; and
of them was cleansed, but
28 Naaman the Syrian. And
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the [1]devil had thrown him d
in the midst, he came out of
36 having done him no hurt.
amazement came upon all,
they spake together, one
another, saying, What is
word? for with authority
power he commandeth the
clean spirits, and they come

[1] Gr. *demon.* [2] Or, *Let alone* [3] Or, *this word, that with authority . . . come out?*

37 And the fame of him went out into every place of the country round about.

38 ¶ And he rose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

37 And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him
39 for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed
41 them. And [1]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he
43 should not go from them. But he said unto them, I must preach the [2]good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of [3]Galilee.

[1] Gr. *demons.* [2] Or, *gospel* [3] Very many ancient authorities read *Judæa.*

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gen-
2 nesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.
3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the
4 boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I
6 will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and
7 their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a cer-

8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am
9 a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the
10 fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [1] catch
11 men. And when they had brought their boats to land, they left all, and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me
13 clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy de-
14 parted from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto
15 them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be
16 healed of their infirmities. But he withdrew himself in the deserts, and prayed.

17 And it came to pass on one of

[1] Gr. *take alive.*

tain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that where-

those days, that he was teaching, and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the
18 Lord was with him [1] to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him
19 before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before
20 Jesus. And seeing their faith, he said, Man, thy sins are forgiven
21 thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive
22 sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them, [2] What
23 reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise
24 and walk? But that ye may know that the Son of man hath [3] power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that where-

[1] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.* [2] Or, *Why* [3] Or, *authority*

on he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away

on he lay, and departed to his
26 house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow
28 me. And he forsook all, and
29 rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat
30 with them. And [1]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the pub-
31 licans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician; but they that are
32 sick. I am not come to call the righteous but sinners to repent-
33 ance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34 And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bride-
35 groom is with them? But the days will come; and when the bridegroom shall be taken away

[1] Or, *the Pharisees and the scribes among them*

from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new; for he saith, The old is better.

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by Scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like a house built upon the face of the earth, without any foundation.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said,

from them, then will they
36 those days. And he spal
a parable unto them; N
rendeth a piece from a ne
ment and putteth it upon
garment; else he will re
new, and also the piece fr
new will not agree with t
37 And no man putteth nev
into old [1]wine-skins; el
new wine will burst the
and itself will be spilled, a
38 skins will perish. But ne
must be put into fresh
39 skins. And no man having
old *wine* desireth new:
saith, The old is [2]good.

6 Now it came to pass on
bath, that he was going t
the cornfields; and his di
plucked the ears of corn, a
eat, rubbing them in their

2 But certain of the Pharisee
Why do ye that which it
lawful to do on the sabbat

3 And Jesus answering the

[1] That is, *skins used as bottles.* [2] Many ancient authorities read *better.* [3] Many ancient auth
sert *second-first.*

Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

Have ye not read even this, what
David did, when he was an hun-
gred, he, and they that were with
4 him; how he entered into the
house of God, and did take and
eat the shewbread, and gave also
to them that were with him;
which it is not lawful to eat save
5 for the priests alone? And he
said unto them, The Son of man
is lord of the sabbath.

6 And it came to pass on another
sabbath, that he entered into the
synagogue and taught: and there
was a man there, and his right
7 hand was withered. And the
scribes and the Pharisees watched
him, whether he would heal on
the sabbath; that they might find
8 how to accuse him. But he knew
their thoughts; and he said to
the man that had his hand with-
ered, Rise up, and stand forth in
the midst. And he arose and
9 stood forth. And Jesus said unto
them, I ask you, Is it lawful on
the sabbath to do good, or to do
harm? to save a life, or to de-
10 stroy it? And he looked round
about on them all, and said unto
him, Stretch forth thy hand. And
he did *so*: and his hand was re-
11 stored. But they were filled with
[1]madness; and communed one
with another what they might do
to Jesus.

[1] Or, *foolishness*

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor; for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Bless-

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to
13 God. And when it was day, he called his disciples: and he chose from them twelve, whom
14 also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bar-
15 tholomew, and Matthew and Thomas, and James *the son* of Alphæus, and Simon which was
16 called the Zealot, and Judas *the* [1]*son* of James, and Judas Isca-
17 riot, which was the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their
18 diseases; and they that were troubled with unclean spirits
19 were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the
21 kingdom of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that

[1] Or, brother. See Jude 1.

ed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

weep now: for ye shall laugh.

22 Blessed are ye, when men shall
hate you, and when they shall
separate you *from their company*,
and reproach you, and cast out
your name as evil, for the Son
23 of man's sake. Rejoice in that
day, and leap *for joy*: for be-
hold, your reward is great in
heaven: for in the same manner
did their fathers unto the proph-
24 ets. But woe unto you that are
rich! for ye have received your
25 consolation. Woe unto you, ye
that are full now! for ye shall
hunger. Woe *unto you*, ye that
laugh now! for ye shall mourn
26 and weep. Woe *unto you*, when
all men shall speak well of you!
for in the same manner did their
fathers to the false prophets.

27 But I say unto you which hear,
Love your enemies, do good to
28 them that hate you, bless them
that curse you, pray for them
29 that despitefully use you. To
him that smiteth thee on the *one*
cheek offer also the other; and
from him that taketh away thy
cloke withhold not thy coat also.

30 Give to every one that asketh
thee; and of him that taketh
away thy goods ask them not
31 again. And as ye would that
men should do to you, do ye also

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but

32 to them likewise. And if ye
them that love you, what t
have ye? for even sinners
33 those that love them. And
do good to them that do go
you, what thank have ye?
34 even sinners do the same.
if ye lend to them of whor
hope to receive, what thank
ye? even sinners lend to sin
35 to receive again as much.
love your enemies, and do
good, and lend, [1]never des
ing; and your reward shal
great, and ye shall be son
the Most High: for he is
toward the unthankful and
36 Be ye merciful, even as
37 Father is merciful. And j
not, and ye shall not be jud
and condemn not, and ye
not be condemned: release,
38 ye shall be released: give,
it shall be given unto you;
measure, pressed down, sh
together, running over, shall
give into your bosom. For
what measure ye mete it sha
measured to you again.

39 And he spake also a pa
unto them, Can the blind guid
blind? shall they not both fall
40 a pit? The disciple is not a
his [2]master: but every one
he is perfected shall be a
41 [2]master. And why beho
thou the mote that is in
brother's eye, but consideres

[1] Some ancient authorities read *despairing of no man.* [2] Or, *teacher*

perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth

the beam that is in thine own eye?

42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in
43 thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.
44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush
45 gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
46 And why call ye me, Lord, Lord, and do not the things which I say?
47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he
48 is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock; and when a flood arose, the stream brake against that house, and could not shake it: [1]because it had been well builded.
49 But he that heareth, and doeth

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [1]servant, who was [2]dear unto him, was sick and at the point of death.
3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would
4 come and save his [1]servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest
5 do this for him: for he loveth our nation, and himself built us
6 our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [3]worthy that thou shouldest come under

[1] Gr. *bondservant.* [2] Or, *precious to him* Or, *honourable with him* [3] Gr. *sufficient.*

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

7 my roof: wherefore neither thought I myself worthy to come unto thee: but [1]say the word, and my [2]servant shall be healed.

8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [3]servant, Do this, and he

9 doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the [3]servant whole.

11 And it came to pass [4]soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great

12 multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was

13 with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep

14 not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee,

15 Arise. And he that was dead sat up, and began to speak. And he gave him to his mother.

[1] Gr. *say with a word.* [2] Or, *boy* [3] Gr. *bondservant.* [4] Many ancient authorities read *on the next day.*

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

16 And fear took hold on all: they glorified God, saying great prophet is arisen an us: and, God hath visited
17 people. And this report forth concerning him in the w of Judæa, and all the re round about.
18 And the disciples of John
19 him of all these things. John calling unto him [1]two c disciples sent them to the I saying, Art thou he that cor
20 or look we for another? when the men were come him, they said, John the Ba hath sent us unto thee, sa Art thou he that cometh, or
21 we for another? In that he cured many of diseases [2]plagues and evil spirits; an many that were blind he beste
22 sight. And he answered said unto them, Go your and tell John what thing: have seen and heard; the l receive their sight, the lame v the lepers are cleansed, anc deaf hear, the dead are r: up, the poor have [3]good tic
23 preached to them. And ble is he, whosoever shall find occasion of stumbling in me
24 And when the messenge: John were departed, he b to say unto the multitudes cerning John, What went ye into the wilderness to beh a reed shaken with the w

[1] Gr. *certain two.* [2] Gr. *scourges.* [3] Or, *the gospel*

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

25 But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live deli-
26 cately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.
27 This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [1]but little in the kingdom of God is greater than he.
29 And all the people when they heard, and the publicans, justified God, [2]being baptized with
30 the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, [3]being not baptized of him.

31 Whereunto then shall I liken the men of this generation, and to
32 what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.

33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a [4]devil.

[1] Gr. *lesser.* [2] Or, *having been* [3] Or, *not having been* [4] Gr. *demon.*

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans
35 and sinners! And wisdom [1]is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down
37 to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [2]an alabaster
38 cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [3]kissed his feet, and anointed them with the
39 ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [4]a prophet, would have perceived who and what manner of woman this is which toucheth him, that
40 she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee.
41 And he saith, [5]Master, say on. A certain lender had two debtors: the one owed five hundred [6]pence,
42 and the other fifty. When they had not *wherewith* to pay, he for-

[1] Or, *was* [2] Or, *a flask* [3] Gr. *kissed much.* [4] Some ancient authorities read *the prophet.* See John i. 21, 25. [5] Or, *Teacher* [6] See marginal note on Matt. xviii. 28.

to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

gave them both. Which of them therefore will love him most?

43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him,
44 Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped
45 them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased
46 to [1]kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto
47 thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same*
48 loveth little. And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say [2]within themselves, Who is this that even for-
50 giveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

[1] Gr. *kiss much.* [2] Or, *among*

CHAPTER VIII.

3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground,

8 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [1]good tidings of the kingdom of God, and with him 2 the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom 3 seven [2]devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto [3]them of their substance.

4 And when a great multitude came together, and they of every city resorted unto him, he spake 5 by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven de- 6 voured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no 7 moisture. And other fell amidst the thorns; and the thorns grew 8 with it, and choked it. And other fell into the good ground, and

[1] Or, *gospel* [2] Gr. *demons.* [3] Many ancient authorities read *him.*

and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him
10 what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not
11 understand. Now the parable is this: The seed is the word of
12 God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be
13 saved. And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of
14 temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and
15 bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep; and there came down a storm of wind on the lake: and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid

17 light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be
18 known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.

19 And there came to him his mother and brethren, and they could not come at him for the
20 crowd. And it was told him, Thy mother and thy brethren stand
21 without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.
23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in
24 jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And being afraid

[1] Or, *seemeth to have*

wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [1]Gerasenes, which is
27 over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had [2]devils; and for a long time he had worn no clothes, and abode not in *any*
28 house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I be-
29 seech thee, torment me not. For he commanded the unclean spirit to come out from the man. For [3]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the
30 [4]devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many [2]devils were entered into him.
31 And they intreated him that he would not command them to de-
32 part into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave.

[1] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37. [2] Gr. *demons*. [3] Or, *of a long time* [4] Gr. *demon*.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a

33 And the [1]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were
34 choked. And when they that fed them saw what had come to pass, they fled, and told it in the
35 city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [1]devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and
36 they were afraid. And they that saw it told them how he that was possessed with [1]devils was [2]made
37 whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered
38 into a boat, and returned. But the man from whom the [1]devils were gone out prayed him that he might be with him: but he
39 sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed him; for they
41 were all waiting for him. And behold, there came a man named

[1] Gr. *demons.* [2] Or, *saved*

an named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house;

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the

Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to
42 come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which [1] had spent all her living upon physicians, and could not be healed
44 of any, came behind him, and touched the border of his garment: and immediately the issue
45 of her blood stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, [2] and they that were with him, Master, the multitudes press
46 thee and crush *thee*. But Jesus said, Some one did touch me: for I perceived that power had
47 gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed imme-
48 diately. And he said unto her, Daughter, thy faith hath [3] made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the syna-

[1] Some ancient authorities omit *had spent all her living upon physicians, and.* [2] Some ancient authorities omit *and they that were with him.* [3] Or, *saved thee*

synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand: 18 inquireth what opinion the world had of him: foretelleth his passion: 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to shew mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

gogué's *house*, saying, Thy daughter is dead; trouble not the [1]Master.
50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be [2]made
51 whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her
52 mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead,
53 but sleepeth. And they laughed him to scorn, knowing that she
54 was dead. But he, taking her by the hand, called, saying, Maiden,
55 arise. And her spirit returned, and she rose up immediately: and he commanded that *something* be
56 given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all [3]devils, and to

[1] Or, *Teacher* [2] Or, *saved* [3] Gr. *demons.*

2 And he sent them to preach the kingdom of God, and to heal the sick.
3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
4 And whatsoever house ye enter into, there abide, and thence depart.
5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6 And they departed, and went through the towns, preaching the gospel, and healing every where.
7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.
10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.
11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

2 cure diseases. And he sent them
forth to preach the kingdom of
3 God, and to heal [1]the sick. And
he said unto them, Take nothing
for your journey, neither staff,
nor wallet, nor bread, nor money;
4 neither have two coats. And into
whatsoever house ye enter, there
5 abide, and thence depart. And
as many as receive you not, when
ye depart from that city, shake
off the dust from your feet for a
6 testimony against them. And
they departed, and went through-
out the villages, preaching the
gospel, and healing everywhere.
7 Now Herod the tetrarch heard
of all that was done: and he was
much perplexed, because that it
was said by some, that John was
8 risen from the dead; and by
some, that Elijah had appeared;
and by others, that one of the
old prophets was risen again.
9 And Herod said, John I be-
headed: but who is this, about
whom I hear such things? And
he sought to see him.

10 And the apostles, when they
were returned, declared unto him
what things they had done. And
he took them, and withdrew apart
11 to a city called Bethsaida. But
the multitudes perceiving it fol-
lowed him: and he welcomed
them, and spake to them of the
kingdom of God, and them that
had need of healing he healed.

[1] Some ancient authorities omit *the sick*.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this peo-

14 ple. For they were about five thousand men. And he said unto his disciples, Make them [1] sit down in companies, about fifty each.

15 And they did so, and made them

16 all [1] sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set be-

17 fore the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the mul-

19 titudes say that I am? And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old

20 prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.

[1] Gr. *recline.*

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with

21 But he charged them, and commanded *them* to tell this to no
22 man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised
23 up. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow
24 me. For whosoever would save his [1]life shall lose it; but whosoever shall lose his [1]life for my sake, the same shall save it.
25 For what is a man profited, if he gain the whole world, and lose
26 or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father,
27 and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up
29 into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white
30 *and* dazzling. And behold, there

[1] Or, *soul*

him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And, lo, a spirit taketh him,

talked with him two men, which
31 were Moses and Elijah; who appeared in glory, and spake of his [1]decease which he was about
32 to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but [2]when they were fully awake, they saw his glory, and the two
33 men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [3]tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he
34 said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the
35 cloud. And a voice came out of the cloud, saying, This is [4]my Son, my chosen: hear ye him.
36 And when the voice [5]came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
37 And it came to pass, on the next day, when they were come down from the mountain, a great
38 multitude met him. And behold, a man from the multitude cried, saying, [6]Master, I beseech thee to look upon my son; for he is
39 mine only child: and behold, a spirit taketh him, and he sudden-

[1] Or, *departure* [2] Or, *having remained awake* [3] Or, *booths* [4] Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7. [5] Or, *was past* [6] Or, *Teacher*

and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that

ly crieth out; and it [1]teareth him that he foameth, and it hardly departeth from him, bruising him
40 sorely. And I besought thy disciples to cast it out; and they
41 could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you?
42 bring hither thy son. And as he was yet a coming, the [2]devil [3]dashed him down, and [4]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his
43 father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he
44 said unto his disciples, Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men.
45 But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of them
47 should be [5]greatest. But when Jesus saw the reasoning of their heart he took a little child, and
48 set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that

[1] Or, *convulseth* [2] Gr. *demon.* [3] Or, *rent him* [4] Or, *convulsed* [5] Gr. *greater.*

sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

sent me: for he that is [1]least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out [2]devils in thy name; and we forbade him, because he followeth

50 not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days [3]were well-nigh come that he should be received up, he stedfastly set his face to go to

52 Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for

53 him. And they did not receive him, because his face was *as though he were* going to Jeru-

54 salem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven,

55 and consume them[4]? But he

56 turned, and rebuked them[5]. And they went to another village.

57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever

[1] Gr. *lesser*. [2] Gr. *demons*. [3] Gr. *were being fulfilled*. [4] Many ancient authorities add *even as Elijah did*. [5] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach:* 17 *admonisheth them to be humble, and wherein to rejoice:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her sister.*

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip,

58 thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [1]nests; but the Son of man hath
59 not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first
60 to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the king-
61 dom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to
62 them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy[2] others, and sent them two and two before his face into every city and place, whither he himself was
2 about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth la-
3 bourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of
4 wolves. Carry no purse, no

[1] Gr. *lodging-places.* [2] Many ancient authorities add *and two*: and so in ver. 17.

nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable

wallet, no shoes: and salute no
5 man on the way. And into what-
soever house ye shall [1]enter, first
6 say, Peace *be* to this house. And
if a son of peace be there, your
peace shall rest upon [2]him: but
if not, it shall turn to you again.

7 And in that same house remain,
eating and drinking such things
as they give: for the labourer is
worthy of his hire. Go not from
8 house to house. And into what-
soever city ye enter, and they re-
ceive you, eat such things as are
9 set before you: and heal the sick
that are therein, and say unto
them, The kingdom of God is
10 come nigh unto you. But into
whatsoever city ye shall enter,
and they receive you not, go out
into the streets thereof and say,
11 Even the dust from your city, that
cleaveth to our feet, we do wipe
off against you: howbeit know
this, that the kingdom of God is
12 come nigh. I say unto you, It
shall be more tolerable in that
day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe
unto thee, Bethsaida! for if the
[3]mighty works had been done in
Tyre and Sidon, which were done
in you, they would have repented
long ago, sitting in sackcloth and
14 ashes. Howbeit it shall be more

[1] Or, *enter first, say* [2] Or, *it* [3] Gr. *powers.*

for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.*

tolerable for Tyre and Sidon in the judgement, than for you.
15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto
16 Hades. He that heareth you heareth me; and he that reject eth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
17 And the seventy returned with joy, saying, Lord, even the [1]devils are subject unto us in thy
18 name. And he said unto them, I beheld Satan fallen as lightning
19 from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt
20 you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced [2]in the Holy Spirit, and said, I [3]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [4]for so it was well-pleasing
22 in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son

[1] Gr. *demons.* [2] Or, *by* [3] Or, *praise* [4] Or, *that*

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

23 willeth to reveal *him.* And turning to the disciples, he said privately, Blessed *are* the eyes which
24 see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25 And behold, a certain lawyer stood up and tempted him, saying, [1]Master, what shall I do to
26 inherit eternal life? And he said unto him, What is written in the
27 law? how readest thou? And he answering said, Thou shalt love the Lord thy God [2]with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neigh-
28 bour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt
29 live. But he, desiring to justify himself, said unto Jesus, And
30 who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.
31 And by chance a certain priest was going down that way: and when he saw him, he passed by

[1] Or, *Teacher* [2] Gr. *from.*

And likewise a Levite, when
s at the place, came and look-
him, and passed by on the
side.
But a certain Samaritan, as
irneyed, came where he was;
hen he saw him, he had com-
n *on him*,
And went to *him*, and bound
; wounds, pouring in oil and
and set him on his own beast,
ought him to an inn, and took
f him.
And on the morrow when he
ed, he took out two pence,
ave *them* to the host, and said
him, Take care of him: and
oever thou spendest more,
I come again, I will repay thee.
Which now of these three,
st thou, was neighbour unto
at fell among the thieves?
And he said, He that shewed
on him. Then said Jesus un-
, Go, and do thou likewise.
¶ Now it came to pass, as
went, that he entered into a
n village: and a certain woman
d Martha received him into her

And she had a sister called
which also sat at Jesus' feet,
eard his word.
But Martha was cumbered
much serving, and came to
nd said, Lord, dost thou not
hat my sister hath left me to
alone? bid her therefore
he help me.

32 on the other side. And in like
manner a Levite also, when he
came to the place, and saw him,
passed by on the other side.
33 But a certain Samaritan, as he
journeyed, came where he was:
and when he saw him, he was
34 moved with compassion, and
came to him, and bound up his
wounds, pouring on *them* oil and
wine; and he set him on his own
beast, and brought him to an inn,
35 and took care of him. And on
the morrow he took out two
[1]pence, and gave them to the
host, and said, Take care of him;
and whatsoever thou spendest
more, I, when I come back again,
36 will repay thee. Which of these
three, thinkest thou, proved
neighbour unto him that fell
37 among the robbers? And he
said, He that shewed mercy on
him. And Jesus said unto him,
Go, and do thou likewise.
38 Now as they went on their way,
he entered into a certain village:
and a certain woman named Mar-
tha received him into her house.

39 And she had a sister called Mary,
which also sat at the Lord's feet,
40 and heard his word. But Martha
was [2]cumbered about much serv-
ing; and she came up to him,
and said, Lord, dost thou not care
that my sister did leave me to serve
alone? bid her therefore that she

[1] See marginal note on Matt. xviii. 28. [2] Gr. *distracted*.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

41 help me. But the Lord answered and said unto her, [1]Martha, Martha, thou art anxious and troubled about many
42 things: [2]but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also
2 taught his disciples. And he said unto them, When ye pray, say, [3]Father, Hallowed be thy name. Thy kingdom come.[4]

3 Give us day by day [5]our daily
4 bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation[6].

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me

[1] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.* [2] Many ancient authorities read *but few things are needful, or one.* [3] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9. [4] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10. [5] Gr. *our bread for the coming day.* [6] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. vi. 13.

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?
7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?
12 Or if he shall ask an egg, will he offer him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?
14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.
15 But some of them said, He

6 three loaves; for a friend of mine
is come to me from a journey,
and I have nothing to set before
7 him; and he from within shall
answer and say, Trouble me not:
the door is now shut, and my
children are with me in bed; I
8 cannot rise and give thee? I
say unto you, Though he will not
rise and give him, because he is
his friend, yet because of his im-
portunity he will arise and give
him [1]as many as he needeth.
9 And I say unto you, Ask, and it
shall be given you; seek, and ye
shall find; knock, and it shall be
10 opened unto you. For every
one that asketh receiveth; and
he that seeketh findeth; and to
him that knocketh it shall be
11 opened. And of which of you
that is a father shall his son ask
[2]a loaf, and he give him a stone?
or a fish, and he for a fish give
12 him a serpent? Or *if* he shall
ask an egg, will he give him a
13 scorpion? If ye then, being evil,
know how to give good gifts unto
your children, how much more
shall *your* heavenly Father give
the Holy Spirit to them that ask
him?
14 And he was casting out a
[3]devil *which was* dumb. And it
came to pass, when the [3]devil
was gone out, the dumb man
spake; and the multitudes mar-
15 velled. But some of them said, [4]By

[1] Or, *whatsoever things* [2] Some ancient authorities omit *a loaf, and he give him a stone? or.* [3] Gr. *demon.* [4] Or, *In*

casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

Beelzebub the prince of
[1]devils casteth he out [1]c
16 And others, tempting *him*, s
17 of him a sign from heaven.
he, knowing their thoughts
unto them, Every kingdo
vided against itself is brou
desolation; [2]and a house *d*
18 against a house falleth. A
Satan also is divided a
himself, how shall his kin
stand? because ye say t
cast out [1]devils [3]by Beelz

19 And if I [3]by Beelzebub cas
[1]devils, by whom do your
cast them out? therefore
20 they be your judges. Bu
by the finger of God cas
[1]devils, then is the kingdo
21 God come upon you. Whe
strong *man* fully armed gua
his own court, his goods a
22 peace: but when a stronger
he shall come upon him,
overcome him, he taketh
him his whole armour wh
he trusted, and divideth his s

23 He that is not with me is a
me; and he that gatheret
24 with me scattereth. The un
spirit when [4]he is gone o
the man, passeth through w
less places, seeking rest;
finding none, [4]he saith, I wil
back unto my house whe
25 came out. And when [4]
come, [4]he findeth it swep

[1] Gr. *demons.* [2] Or, *and house falleth upon house.* [3] Or, *in* [4] Or, *it*

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted

26 garnished. Then goeth [1]he, and taketh *to him* seven other spirits more evil than [2]himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign

30 of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be

31 to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [3]a great-

32 er than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [3]a greater than Jonah is here.

33 No man, when he hath lighted

[1] Or, *it* [2] Or, *itself* [3] Gr. *more than.*

a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he, that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:

a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter
34 in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of
35 darkness. Look therefore whether the light that is in thee be not
36 darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to [1]dine with him: and he went in, and sat down to
38 meat. And when the Pharisee saw it, he marvelled that he had not first washed before [1]dinner.
39 And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and
40 wickedness. Ye foolish ones, did not he that made the out-
41 side make the inside also? Howbeit give for alms those things which [2]are within; and behold, all things are clean unto you.
42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but

[1] Gr. *breakfast.* [2] Or, *ye can*

ought ye to have done, and
leave the other undone.
Woe unto you, Pharisees! for
'e the uppermost seats in the
ogues, and greetings in the
ets.
Woe unto you, scribes and
sees, hypocrites! for ye are as
s which appear not, and the
that walk over *them* are not
: *of them.*
¶ Then answered one of the
rs, and said unto him, Master,
aying thou reproachest us also.
And he said, Woe unto you
ye lawyers! for ye lade men
urdens grievous to be borne,
ye yourselves touch not the
ns with one of your fingers.
Woe unto you! for ye build
pulchres of the prophets, and
fathers killed them.
Truly ye bear witness that
ow the deeds of your fathers:
ey indeed killed them, and ye
their sepulchres.
Therefore also said the wis-
of God, I will send them proph-
id apostles, and *some* of them
shall slay and persecute:
That the blood of all the proph-
hich was shed from the foun-
n of the world, may be required
is generation;
From the blood of Abel unto
lood of Zacharias, which per-
between the altar and the
le: verily I say unto you, It
be required of this generation.

these ought ye to have done, and
not to leave the other undone.
43 Woe unto you Pharisees! for ye
love the chief seats in the syna-
gogues, and the salutations in
44 the marketplaces. Woe unto
you! for ye are as the tombs
which appear not, and the men
that walk over *them* know it not.

45 And one of the lawyers an-
swering saith unto him, [1]Master,
in saying this thou reproachest
46 us also. And he said, Woe un-
to you lawyers also! for ye lade
men with burdens grievous to be
borne, and ye yourselves touch
not the burdens with one of your
47 fingers. Woe unto you! for ye
build the tombs of the prophets,
and your fathers killed them.

48 So ye are witnesses and consent
unto the works of your fathers:
for they killed them, and ye build
49 *their tombs*. Therefore also said
the wisdom of God, I will send
unto them prophets and apos-
tles; and *some* of them they shall
50 kill and persecute; that the blood
of all the prophets, which was
shed from the foundation of the
world, may be required of this
51 generation; from the blood of
Abel unto the blood of Zacha-
riah, who perished between the
altar and the [2]sanctuary: yea, I
say unto you, it shall be required

[1] Or, *Teacher* [2] Gr. *house.*

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine:* 13 *warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns.* 22 *We must not be over careful of earthly things,* 31 *but seek the kingdom of God,* 33 *give alms,* 36 *be ready at a knock to open to our Lord whensoever he cometh.* 41 *Christ's ministers are to see to their charge,* 49 *and look for persecution.* 54 *The people must take this time of grace,* 58 *because it is a fearful thing to die without reconciliation.*

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

52 of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to [1]press upon *him* vehemently, and to provoke him to speak of [2]many things;

54 laying wait for him, to catch something out of his mouth.

12 In the mean time, when [3]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [4]say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is

2 hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be

3 known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

[1] Or, *set themselves vehemently against* him [2] Or, *more* [3] Gr. *the myriads of.* [4] Or, *say unto his disciples, First of all beware ye*

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

4 And I say unto you my friends,
Be not afraid of them which kill
the body, and after that have no
5 more that they can do. But I
will warn you whom ye shall fear:
Fear him, which after he hath
killed hath [1]power to cast into
[2]hell; yea, I say unto you, Fear
6 him. Are not five sparrows sold
for two farthings? and not one
of them is forgotten in the sight
7 of God. But the very hairs of
your head are all numbered.
Fear not: ye are of more value
8 than many sparrows. And I say
unto you, Every one who shall
confess [3]me before men, [4]him
shall the Son of man also confess
9 before the angels of God: but
he that denieth me in the presence
of men shall be denied in the
presence of the angels of God.
10 And every one who shall speak
a word against the Son of man,
it shall be forgiven him: but unto
him that blasphemeth against the
Holy Spirit it shall not be for-
11 given. And when they bring
you before the synagogues, and
the rulers, and the authorities, be
not anxious how or what ye shall
12 answer, or what ye shall say: for
the Holy Spirit shall teach you
in that very hour what ye ought
to say.

13 And one out of the multitude
said unto him, [5]Master, bid my
brother divide the inheritance

[1] Or, *authority* [2] Gr. *Gehenna.* [3] Gr. *in me.* [4] Gr. *in him.* [5] Or, *Teacher*

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

14 with me. But he said unto him, Man, who made me a judge or a
15 divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: [1]for a man's life consisteth not in the abundance of the things which
16 he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man
17 brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my
19 goods. And I will say to my [2]soul, [2]Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be
20 merry. But God said unto him, Thou foolish one, this night [3]is thy [2]soul required of thee; and the things which thou hast pre-
21 pared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [4]life, what ye shall eat; nor yet for your body,
23 what ye shall put on. For the [4]life is more than the food, and the body than the raiment.

[1] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.* [2] Or, *life*
[3] Gr. *they require thy soul.* [4] Or, *soul*

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the
25 birds! And which of you by being anxious can add a cubit unto
26 his [1]stature? If then ye are not able to do even that which is least, why are ye anxious concerning
27 the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?
29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: but your Father knoweth that ye
31 have need of these things. Howbeit seek ye [2]his kingdom, and these things shall be added unto
32 you. Fear not, little flock; for it is your Father's good pleasure
33 to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither

[1] Or, *age* [2] Many ancient authorities read *the kingdom of God.*

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

34 moth destroyeth. For where your
treasure is, there will your heart
be also.

35 Let your loins be girded about,
36 and your lamps burning; and be
ye yourselves like unto men
looking for their lord, when he
shall return from the marriage
feast; that, when he cometh and
knocketh, they may straightway
37 open unto him. Blessed are those
[1]servants, whom the lord when
he cometh shall find watching:
verily I say unto you, that he
shall gird himself, and make
them sit down to meat, and shall
38 come and serve them. And if
he shall come in the second
watch, and if in the third, and
find *them* so, blessed are those
39 *servants*. [2]But know this, that if
the master of the house had
known in what hour the thief was
coming, he would have watched,
and not have left his house to be
40 [3]broken through. Be ye also
ready: for in an hour that ye
think not the Son of man cometh.

41 And Peter said, Lord, speakest
thou this parable unto us, or even
42 unto all? And the Lord said,
Who then is [4]the faithful and
wise steward, whom his lord shall
set over his household, to give
them their portion of food in due
43 season? Blessed is that [5]servant,
whom his lord when he cometh

[1] Gr. *bondservants.* [2] Or, *But this ye know* [3] Gr. *digged through.* [4] Or, *the faithful steward, the wise* man *whom &c.* [5] Gr. *bondservant.*

Of a truth I say unto you, e will make him ruler over t he hath.
But and if that servant say in art, My lord delayeth his com- and shall begin to beat the ervants and maidens, and to id drink, and to be drunken;
The lord of that servant will in a day when he looketh not m, and at an hour when he is vare, and will cut him in sun- nd will appoint him his portion he unbelievers.
And that servant, which knew rd's will, and prepared not f, neither did according to ll, shall be beaten with many .
But he that knew not, and did it things worthy of stripes, e beaten with few *stripes*. For whomsoever much is given, of hall be much required; and to men have committed much, n they will ask the more.
¶ I am come to send fire on arth; and what will I, if it be ly kindled?
But I have a baptism to be ed with; and how am I strait- till it be accomplished!
Suppose ye that I am come to peace on earth? I tell you, but rather division:
For from henceforth there shall e in one house divided, three st two, and two against three.
The father shall be divided

44 shall find so doing. Of a truth I say unto you, that he will set
45 him over all that he hath. But if that [1]servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and
46 to be drunken; the lord of that [1]servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [2]cut him asunder, and appoint his
47 portion with the unfaithful. And that [1]servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*.
48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, if it is
50 already kindled? But I have a baptism to be baptized with; and how am I straitened till it be ac-
51 complished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather divis-
52 ion: for there shall be from henceforth five in one house divided, three against two, and two
53 against three. They shall be di-

[1] Gr. *bondservant.* [2] Or, *severely scourge him*

against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.* 6 *The fruitless fig tree may not stand.* 11 *He healeth the crooked woman:* 18 *sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven:* 24 *exhorteth to enter in at the strait gate,* 31 *and reproveth Herod and Jerusalem.*

THERE were present at that season some that told him of the

vided, father against son, and so
against father; mother agains
daughter, and daughter agains
her mother; mother in law agains
her daughter in law, and daugh
ter in law against her mother i
law.

54 And he said to the multitude
also, When ye see a cloud risin
in the west, straightway ye say
There cometh a shower; and s
55 it cometh to pass. And whe
ye see a south wind blowing, y
say, There will be a [1]scorchin
56 heat; and it cometh to pass. Y
hypocrites, ye know how to [2]in
terpret the face of the earth an
the heaven; but how is it tha
ye know not how to [2]interpre
57 this time? And why even o
yourselves judge ye not what i
58 right? For as thou art goin
with thine adversary before th
magistrate, on the way give dili
gence to be quit of him; les
haply he hale thee unto the judge
and the judge shall deliver the
to the [3]officer, and the [3]office
59 shall cast thee into prison.
say unto thee, Thou shalt by n
means come out thence, till thou
have paid the very last mite.

13 Now there were some presen
at that very season which tol

[1] Or, *hot wind* [2] Gr. *prove.* [3] Gr. *exactor.*

Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he

him of the Galilæans, whose blood Pilate had mingled with
2 their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these
3 things? I tell you, Nay: but, except ye repent, ye shall all in
4 like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were [1]offenders above all the men that dwell
5 in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found
7 none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the
8 ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it,
9 and dung it: and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath
11 day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself
12 up. And when Jesus saw her, he

[1] Gr. *debtors.*

called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

called her, and said to her, Wo
thou art loosed from thine in
13 ity. And he laid his hands
her: and immediately she
made straight, and glorified
14 And the ruler of the synag
being moved with indign
because Jesus had healed o
sabbath, answered and said t
multitude, There are six da
which men ought to work: in
therefore come and be h
and not on the day of the
15 bath. But the Lord ansv
him, and said, Ye hypocrites,
not each one of you on the
bath loose his ox or his ass
the [1]stall, and lead him aw
16 watering? And ought no
woman, being a daughter of
ham, whom Satan had boun
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loosed from this bond on th
17 of the sabbath? And as h
these things, all his adver
were put to shame: and al
multitude rejoiced for all th
rious things that were don
him.
18 He said therefore, Unto
is the kingdom of God like
19 whereunto shall I liken it?
like unto a grain of mustard
which a man took, and cast
his own garden; and it
and became a tree; and the
of the heaven lodged in
20 branches thereof. And aga
said, Whereunto shall I like

[1] Gr. *manger.*

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last

21 kingdom of God? It is like unto leaven, which a woman took and hid in three [1]measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jeru-
23 salem. And one said unto him, Lord, are they few that be saved?
24 And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be [2]able.
25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;
26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our
27 streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers
28 of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.
29 And they shall come from the east and west, and from the north and south, and shall [3]sit down in
30 the kingdom of God. And behold, there are last which shall

[1] See marginal note on Matt. xiii. 33. [2] Or, *able, when once* [3] Gr. *recline.*

which shall be first; and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the

be first, and there are first shall be last.

31 In that very hour there certain Pharisees, saying tc Get thee out, and go henc

32 Herod would fain kill thee. he said unto them, Go an to that fox, Behold, I cas [1]devils and perform cures t and to-morrow, and the thi

33 I am perfected. Howbeit I go on my way to-day an morrow and the *day* follo for it cannot be that a pr

34 perish out of Jerusalem. rusalem, Jerusalem, which l the prophets, and stoneth that are sent unto her! how would I have gathered thy dren together, even as a *gathereth* her own brood her wings, and ye would

35 Behold, your house is left you *desolate*: and I say unt Ye shall not see me, until ye say, Blessed *is* he that com the name of the Lord.

14 And it came to pass, wh went into the house of o the rulers of the Pharisees

[1] Gr. *demons*.

sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

sabbath to eat bread, that they
2 were watching him. And behold,
there was before him a certain
3 man which had the dropsy. And
Jesus answering spake unto the
lawyers and Pharisees, saying, Is
it lawful to heal on the sabbath,
4 or not? But they held their
peace. And he took him, and
5 healed him, and let him go. And
he said unto them, Which of you
shall have [1]an ass or an ox fallen
into a well, and will not straight-
way draw him up on a sabbath
6 day? And they could not an-
swer again unto these things.

7 And he spake a parable unto
those which were bidden, when
he marked how they chose out
the chief seats; saying unto them,
8 When thou art bidden of any man
to a marriage feast, [2]sit not down
in the chief seat; lest haply a
more honourable man than thou
9 be bidden of him, and he that
bade thee and him shall come
and say to thee, Give this man
place; and then thou shalt begin
with shame to take the lowest
10 place. But when thou art bidden,
go and sit down in the lowest
place; that when he that hath
bidden thee cometh, he may say
to thee, Friend, go up higher:
then shalt thou have glory in the
presence of all that sit at meat

[1] Many ancient authorities read *a son*. See ch. xiii. 15. [2] Gr. *recline not*.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have mar-

11 with thee. For every one
exalteth himself shall be
bled; and he that humbleth
self shall be exalted.
12 And he said to him also
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is he that shall eat bread i
16 kingdom of God. But he
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17 many: and he sent fort
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for *all* things are now r
18 And they all with one *c*
began to make excuse.
first said unto him, I have b
a field, and I must needs g
and see it: I pray thee ha
19 excused. And another s
have bought five yoke of
and I go to prove them: I
20 thee have me excused. An
other said, I have married a

[1] Gr. *bondservant.*

ried a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

and therefore I cannot come.
21 And the [1]servant came, and told his lord these things. Then the master of the house being angry said to his [1]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind
22 and lame. And the [1]servant said, Lord, what thou didst command is done, and yet there is
23 room. And the lord said unto the [1]servant, Go out into the highways and hedges, and constrain *them* to come in, that my
24 house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

25 Now there went with him great multitudes: and he turned,
26 and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also,
27 he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, can-
28 not be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply,
29 when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,

[1] Gr. *bondservant.*

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he

30 saying, This man began to
31 and was not able to finish
what king, as he goeth
counter another king in
will not sit down first an
counsel whether he is abl
ten thousand to meet hir
cometh against him with t
32 thousand? Or else, whil
other is yet a great way
sendeth an ambassage, an
33 eth conditions of peace. So
fore whosoever he be o
that renounceth not all tl
hath, he cannot be my di
34 Salt therefore is good:
even the salt have lost its s
wherewith shall it be seas
35 It is fit neither for the la
for the dunghill: *men* cast
He that hath ears to he
him hear.

15 Now all the publicans a
ners were drawing near un
2 for to hear him. And bo
Pharisees and the scribes
mured, saying, This man
eth sinners, and eateth with
3 And he spake unto the
4 parable, saying, What man
having a hundred sheep, an
ing lost one of them, do
leave the ninety and nine
wilderness, and go after that
5 is lost, until he find it?
when he hath found it, he
6 it on his shoulders, rejoicing
when he cometh home, he

calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country;

together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep
7 which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.
8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek dili-
9 gently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece
10 which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
11 And he said, A certain man
12 had two sons: and the younger of them said to his father, Father, give me the portion of [2]*thy* substance that falleth to me. And he divided unto them his living.
13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous liv-
14 ing. And when he had spent all, there arose a mighty famine in that country; and he began to
15 be in want. And he went and joined himself to one of the citizens of that country; and he

[1] Gr. *drachma*, a coin worth about eight pence. [2] Gr. *the*.

and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the

sent him into his fields to
16 swine. And he would fain
been filled with [1]the husks
the swine did eat: and no
17 gave unto him. But whe
came to himself he said,
many hired servants of my
er's have bread enough ar
spare, and I perish here
18 hunger! I will arise and g
my father, and will say unto
Father, I have sinned ag
19 heaven, and in thy sight:
no more worthy to be calle
son: make me as one of
20 hired servants. And he a
and came to his father.
while he was yet afar of
father saw him, and was m
with compassion, and ran,
fell on his neck, and [2]kissed

21 And the son said unto him, I
er, I have sinned against he
and in thy sight: I am no
worthy to be called thy
22 But the father said to his
vants, Bring forth quickly
best robe, and put it on
and put a ring on his hand
23 shoes on his feet: and brin
fatted calf, *and* kill it, and l
24 eat, and make merry: for
my son was dead, and is
again; he was lost, and is fc
And they began to be m
25 Now his elder son was in

[1] Gr. *the pods of the carob tree.* [2] Gr. *kissed him much.* [3] Some ancient authorities add *mak one of thy hired servants.* See ver. 19. [4] Gr. *bondservants.*

field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich glutton, and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods.

field: and as he came and drew nigh to the house, he heard mu-
26 sic and dancing. And he called to him one of the [1]servants, and inquired what these things might
27 be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe
28 and sound. But he was angry, and would not go in: and his father came out, and intreated
29 him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my
30 friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst
31 for him the fatted calf. And he said unto him, [2]Son, thou art ever with me, and all that is
32 mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods.

[1] Gr. *bondservants.* [2] Gr. *Child.*

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no
3 longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg
4 I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto
6 my lord? And he said, A hundred [1]measures of oil. And he said unto him, Take thy [2]bond, and sit down quickly and write
7 fifty. Then said he to another, And how much owest thou? And he said, A hundred [3]measures of wheat. He saith unto him, Take thy [2]bond, and write fourscore.

8 And his lord commended [4]the unrighteous steward because he had done wisely: for the sons of this [5]world are for their own generation wiser than the sons of
9 the light. And I say unto you, Make to yourselves friends [6]by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14. [2] Gr. *writings*. [3] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14. [4] Gr. *the steward of unrighteousness*. [5] Or, *age* [6] Gr. *out of*.

He that is faithful in that which
st is faithful also in much: and
it is unjust in the least is un-
lso in much.
If therefore ye have not been
il in the unrighteous mammon,
vill commit to your trust the
iches?
And if ye have not been faith-
that which is another man's,
shall give you that which is
own?
¶ No servant can serve two
rs: for either he will hate the
nd love the other; or else he
old to the one, and despise
ther. Ye cannot serve God
ammon.
And the Pharisees also, who
covetous, heard all these
: and they derided him.
And he said unto them, Ye
hey which justify yourselves
e men; but God knoweth your
: for that which is highly es-
ed among men is abomination
sight of God.
The law and the prophets
until John: since that time the
om of God is preached, and
man presseth into it.
And it is easier for heaven
earth to pass, than one tittle
e law to fail.
Whosoever putteth away his
and marrieth another, com-
th adultery: and whosoever
eth her that is put away from
usband committeth adultery.

10 the eternal tabernacles. He that
is faithful in a very little is faith-
ful also in much: and he that is
unrighteous in a very little is un-
11 righteous also in much. If there-
fore ye have not been faithful in
the unrighteous mammon, who
will commit to your trust the true
12 *riches*? And if ye have not been
faithful in that which is another's,
who will give you that which is
13 [1]your own? No [2]servant can
serve two masters: for either he
will hate the one, and love the
other; or else he will hold to
one, and despise the other. Ye
cannot serve God and mammon.
14 And the Pharisees, who were
lovers of money, heard all these
things; and they scoffed at him.
15 And he said unto them, Ye are
they that justify yourselves in the
sight of men; but God knoweth
your hearts; for that which is
exalted among men is an abomi-
16 nation in the sight of God. The
law and the prophets *were* until
John: from that time the gos-
pel of the kingdom of God is
preached, and every man enter-
17 eth violently into it. But it is
easier for heaven and earth to
pass away, than for one tittle of
18 the law to fall. Every one that
putteth away his wife, and mar-
rieth another, committeth adul-
tery: and he that marrieth one
that is put away from a husband
committeth adultery.

[1] Some ancient authorities read *our own.* [2] Gr. *household-servant.*

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus likewise evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [1]faring sump-
20 tuously every day: and a certain beggar named Lazarus was laid
21 at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and
22 licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and
23 was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in
25 anguish in this flame. But Abraham said, [2]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou
26 art in anguish. And [3]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence
27 to us. And he said, I pray thee

[1] Or, *living in mirth and splendour every day* [2] Gr. *Child.* [3] Or, *in all these things*

therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

therefore, father, that thou wouldest send him to my father's
28 house; for I have five brethren; that he may testify unto them, lest they also come into this place
29 of torment. But Abraham saith, They have Moses and the proph-
30 ets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the
31 dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!
2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our faith.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom
2 they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little
3 ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent,
4 forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would
7 have obeyed you. But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to
8 meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou
9 shalt eat and drink? Doth he thank the [1]servant because he did the things that were com-
10 manded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [2]servants; we have done that which it was our duty to do.

11 And it came to pass, [3]as they were on the way to Jerusalem, that he was passing [4]through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar
13 off: and they lifted up their voices, saying, Jesus, Master, have mercy
14 on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went,

[1] Gr. *bondservant.* [2] Gr. *bondservants.* [3] Or, *as he was* [4] Or, *between*

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many

15 they were cleansed. And one of them, when he saw that he was healed, turned back, with a
16 loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a
17 Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the
18 nine? [1]Were there none found that returned to give glory to
19 God, save this [2]stranger? And he said unto him, Arise, and go thy way: thy faith hath [3]made thee whole.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God com-
21 eth not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [4]within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not
23 see it. And they shall say to you, Lo, there! Lo, here! go not away,
24 nor follow after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man
25 be [5]in his day. But first must he

[1] Or, *There were none found... save this stranger.* [2] Or, *alien* [3] Or, *saved thee* [4] Or, *in the midst of you* [5] Some ancient authorities omit *in his day.*

things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

suffer many things and be rejected
26 of this generation. And as it came to pass in the days of Noah, even so shall it be also in the
27 days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came,
28 and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold,
29 they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed
30 them all: after the same manner shall it be in the day that the Son
31 of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return
32 back. Remember Lot's wife.
33 Whosoever shall seek to gain his [1]life shall lose it: but whosoever shall lose *his* [1]*life* shall [2]preserve
34 it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and
35 the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.[3]

[1] Or, *soul* [2] Gr. *save it alive.* [3] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foresheweth his death, 35 and reporteth a blind man to his sight.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [1]eagles also be gathered together.

18 And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2 saying, There was in a city a judge, which feared not God,
3 and regarded not man: and there was a widow in that city; and she came oft unto him, saying, [2]Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor
5 regard man; yet because this widow troubleth me, I will avenge her, lest she [3]wear me out by her
6 continual coming. And the Lord said, Hear what [4]the unrighteous
7 judge saith. And shall not God avenge his elect, which cry to him day and night, and he is
8 longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [5]faith on the earth?

[1] Or, *vultures* [2] Or, *Do me justice of*: and so in ver. 5, 7, 8. [3] Gr. *bruise*. [4] Gr. *the judge of unrighteousness*. [5] Or, *the faith*

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him,

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set [1]all others at
10 nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publi-
11 can. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this pub-
12 lican. I fast twice in the week; I give tithes of all that I get.
13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, [2]be mer-
14 ciful to me [3]a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.
16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom
17 of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him,

[1] Gr. *the rest.* [2] Or, *be propitiated* [3] Or, *the sinner*

saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or

saying, Good [1]Master, what shall
19 I do to inherit eternal life? And
Jesus said unto him, Why callest
thou me good? none is good,
20 save one, *even* God. Thou know-
est the commandments, Do not
commit adultery, Do not kill, Do
not steal, Do not bear false wit-
ness, Honour thy father and
21 mother. And he said, All these
things have I observed from my
22 youth up. And when Jesus heard
it, he said unto him, One thing
thou lackest yet: sell all that
thou hast, and distribute unto
the poor, and thou shalt have
treasure in heaven: and come,
23 follow me. But when he heard
these things, he became exceed-
ing sorrowful; for he was very
24 rich. And Jesus seeing him said,
How hardly shall they that have
riches enter into the kingdom of
25 God! For it is easier for a camel
to enter in through a needle's
eye, than for a rich man to enter
26 into the kingdom of God. And
they that heard it said, Then who
27 can be saved? But he said, The
things which are impossible with
28 men are possible with God. And
Peter said, Lo, we have left [2]our
29 own, and followed thee. And he
said unto them, Verily I say unto
you, There is no man that hath
left house, or wife, or brethren,

[1] Or, *Teacher* [2] Or, *our own* homes

brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

or parents, or children, for the
30 kingdom of God's sake, who shall not receive manifold more in this time, and in the [1]world to come eternal life.

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written [2]by the prophets shall be accomplished unto the Son of man.

32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreat-
33 ed, and spit upon: and they shall scourge and kill him: and the third day he shall rise again.
34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way
36 side begging: and hearing a multitude going by, he enquired
37 what this meant. And they told him, that Jesus of Nazareth pass-
38 eth by. And he cried, saying, Jesus, thou son of David, have
39 mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have

[1] Or, *age* [2] Or, *through*

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

40 mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath

43 [1]made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

19 And he entered and was pass-

2 ing through Jericho. And behold, a man called by name Zacchæus; and he was a chief pub-

3 lican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must

6 abide at thy house. And he made haste, and came down, and re-

[1] Or, *saved thee*

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the

7 ceived him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge
8 with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have wrongfully exacted aught of any man, I restore four-
9 fold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a
10 son of Abraham. For the Son of man came to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was imme-
12 diately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye
14 *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over
15 us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money,

[1] Gr. *bondservants*. [2] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

oney, that he might know how much very man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

to be called to him, that he might know what they had gained by
16 trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17 And he said unto him, Well done, thou good [1]servant: because thou wast found faithful in a very little, have thou authority over ten cit-
18 ies. And the second came, saying, Thy pound, Lord, hath made
19 five pounds. And he said unto him also, Be thou also over five cit-
20 ies. And [2]another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin:
21 for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked [1]servant. Thou knewest that I am an austere man, taking up that I laid not down, and reap-
23 ing that I did not sow; then wherefore gavest thou not my money into the bank, and [3]I at my coming should have required it with
24 interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.
25 And they said unto him, Lord, he

[1] Gr. *bondservant.* [2] Gr. *the other.* [3] Or, *I should have gone and required*

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

26 hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall
27 be taken away from him. However beit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he
30 sent two of the disciples, saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat:
31 loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32 And they that were sent went away, and found even as he had
33 said unto them. And as they were loosing the colt, the owners thereof said unto them, Why
34 loose ye the colt? And they said, The Lord hath need of him.
35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus
36 thereon. And as he went, they spread their garments in the

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

37 way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [1]mighty works which they had seen;

38 saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the

39 highest. And some of the Pharisees from the multitude said unto him, [2]Master, rebuke thy disci-

40 ples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept over it,

42 saying, [3]If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, when thine enemies shall cast up a [4]bank about thee, and compass thee round, and keep

44 thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he entered into the temple, and began to cast out them

[1] Gr. *powers.* [2] Or, *Teacher* [3] Or, *O that thou hadst known* [4] Gr. *palisade.*

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the Son of David. 45 He warneth his disciples to beware of the scribes.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

46 that sold, saying unto them, It is written, And my house shall be house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to de-

48 stroy him: and they could not find what they might do; for the people all hung upon him, listening.

20 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and

2 the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that

3 gave thee this authority? And he answered and said unto them, I also will ask you a [1]question:

4 and tell me: The baptism of John, was it from heaven, or from

5 men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?

6 But if we shall say, From men; all the people will stone us: for they be persuaded that John was

[1] Gr. *word.*

7 And they answered, that they could not tell whence *it was*.
8 And Jesus said unto them, Neither tell I you by what authority I do these things.
9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.
11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.
12 And again he sent a third: and they wounded him also, and cast *him* out.
13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.
14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?
16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

7 a prophet. And they answered, that they knew not whence *it*
8 *was*. And Jesus said unto them, Neither tell I you by what authority I do these things.
9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.
10 And at the season he sent unto the husbandmen a [1]servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him
11 away empty. And he sent yet another [1]servant: and him also they beat, and handled him shamefully, and sent him away
12 empty. And he sent yet a third: and him also they wounded, and
13 cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours.

15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?
16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, [2]God for-

[1] Gr. *bondservant.* [2] Gr. *Be it not so.*

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold

17 bid. But he looked upon t
and said, What then is this
is written,
The stone which the bui
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24 and said unto them, Shew
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25 said, Cæsar's. And he saic
to them, Then render unto
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26 God's. And they were not

[1] Or, *Teacher* [2] See marginal note on Matt. xviii. 28.

his words before the people: and
y marvelled at his answer, and
d their peace.

27 ¶ Then came to *him* certain
f the Sadducees, which deny that
ere is any resurrection; and they
sked him,

28 Saying, Master, Moses wrote
unto us, If any man's brother die,
having a wife, and he die without
children, that his brother should take
his wife, and raise up seed unto his
brother.

29 There were therefore seven
brethren: and the first took a wife,
and died without children.

30 And the second took her to
wife, and he died childless.

31 And the third took her; and
in like manner the seven also: and
they left no children, and died.

32 Last of all the woman died
also.

33 Therefore in the resurrection
whose wife of them is she? for seven
had her to wife.

34 And Jesus answering said unto
them, The children of this world
marry, and are given in marriage:

35 But they which shall be ac-
counted worthy to obtain that world,
and the resurrection from the dead,
neither marry, nor are given in mar-
riage:

36 Neither can they die any more:
for they are equal unto the angels;
and are the children of God, being
the children of the resurrection.

37 Now that the dead are raised,

to take hold of the saying before
the people: and they marvelled
at his answer, and held their
peace.

27 And there came to him certain
of the Sadducees, they which say
that there is no resurrection; and
28 they asked him, saying, [1]Master,
Moses wrote unto us, that if a
man's brother die, having a wife,
and he be childless, his brother
should take the wife, and raise
29 up seed unto his brother. There
were therefore seven brethren:
and the first took a wife, and
30 died childless; and the second;
31 and the third took her; and like-
wise the seven also left no chil-
32 dren, and died. Afterward the
33 woman also died. In the resur-
rection therefore whose wife of
them shall she be? for the seven
34 had her to wife. And Jesus said
unto them, The sons of this [2]world
marry, and are given in marriage:
35 but they that are accounted wor-
thy to attain to that [2]world, and
the resurrection from the dead,
neither marry, nor are given in
36 marriage: for neither can they
die any more: for they are equal
unto the angels; and are sons
of God, being sons of the resur-
37 rection. But that the dead are

[1] Or, *Teacher* [2] Or, *age*

even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

1 *Christ commendeth the poor widow.* 5 *He foretelleth the destruction of the temple, and of the city Jerusalem:* 25 *the signs also which shall be before the last day.* 34 *He exhorteth them to be watchful.*

AND he looked up, and saw the rich men casting their gifts into the treasury.

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the place concerning the
when he calleth the Lord
God of Abraham, and the
of Isaac, and the God of J
38 Now he is not the God o
dead, but of the living: fo
39 live unto him. And certai
the scribes answering said, [1]
40 ter, thou hast well said. For
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41 And he said unto them,
say they that the Christ is
42 vid's son? For David hir
saith in the book of Psalms,
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43 Till I make thine enemie
footstool of thy feet.
44 David therefore calleth him I
and how is he his son?
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46 Beware of the scribes, whicl
sire to walk in long robes,
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places, and chief seats in the
agogues, and chief places at fe
47 which devour widows' houses
for a pretence make long pra
these shall receive greater
demnation.

21 And he looked up, [2] and
the rich men that were ca
their gifts into the trea

[1] Or, *Teacher* [2] Or, *and saw them that . . . treasury, and they were rich.*

d he saw also a certain poor
casting in thither two mites.
ıd he said, Of a truth I say
ɔu, that this poor widow hath
more than they all:
ır all these have of their a-
ıce cast in unto the offerings
: but she of her penury hath
all the living that she had.
And as some spake of the
, how it was adorned with
stones and gifts, he said,
s *for* these things which ye
the days will come, in the
there shall not be left one
ıpon another, that shall not
wn down.
ıd they asked him, saying,
, but when shall these things
d what sign *will there be* when
hings shall come to pass?
ıd he said, Take heed that ye
deceived: for many shall come
ıame, saying, I am *Christ;* and
ıe draweth near: go ye not
ıre after them.
ıt when ye shall hear of wars
ɔmmotions, be not terrified:
se things must first come to
but the end *is* not by and by.
Then said he unto them,
shall rise against nation,
ngdom against kingdom:
And great earthquakes shall
divers places, and famines,
stilences; and fearful sights
eat signs shall there be from
ı.
But before all these, they shall

2 And he saw a certain poor widow
3 casting in thither two mites. And
he said, Of a truth I say unto you,
This poor widow cast in more
4 than they all: for all these did of
their superfluity cast in unto the
gifts: but she of her want did cast
in all the living that she had.

5 And as some spake of the tem-
ple, how it was adorned with
goodly stones and offerings, he
6 said, As for these things which
ye behold, the days will come, in
which there shall not be left here
one stone upon another, that shall
7 not be thrown down. And they
asked him, saying, [1]Master, when
therefore shall these things be?
and what *shall be* the sign when
these things are about to come
8 to pass? And he said, Take heed
that ye be not led astray: for
many shall come in my name,
saying, I am *he*; and, The time
is at hand: go ye not after them.
9 And when ye shall hear of wars
and tumults, be not terrified: for
these things must needs come to
pass first; but the end is not im-
mediately.
10 Then said he unto them, Na-
tion shall rise against nation, and
11 kingdom against kingdom: and
there shall be great earthquakes,
and in divers places famines and
pestilences; and there shall be
terrors and great signs from
12 heaven. But before all these

[1] Or, *Teacher*

lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the country enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall

things, they shall lay their
on you, and shall persecut
delivering you up to the
gogues and prisons, [1]br
you before kings and gov
13 for my name's sake. It
turn unto you for a testi

14 Settle it therefore in your l
not to meditate beforehan
15 to answer: for I will give
mouth and wisdom, which a
adversaries shall not be a
16 withstand or to gainsay.
shall be delivered up ev
parents, and brethren, and
folk, and friends; and *so*
you [2]shall they cause to l
17 to death. And ye shall be
of all men for my name's
18 And not a hair of your hea
19 perish. In your patience y
win your [3]souls.

20 But when ye see Jer
compassed with armies,
know that her desolation
21 hand. Then let them th
in Judæa flee unto the
tains; and let them that
the midst of her depart out
let not them that are i
22 country enter therein. For
are days of vengeance, tl
things which are written n
23 fulfilled. Woe unto then
are with child and to then
give suck in those days! for

[1] Gr. you *being brought.* [2] Or, *shall they put to death* [3] Or, *lives*

great distress in the land, and
ath upon this people.
24 And they shall fall by the
ge of the sword, and shall be led
ay captive into all nations: and
erusalem shall be trodden down of
e Gentiles, until the times of the
Gentiles be fulfilled.
25 ¶ And there shall be signs in
e sun, and in the moon, and in the
stars; and upon the earth distress
of nations, with perplexity; the sea
and the waves roaring;
26 Men's hearts failing them for
fear, and for looking after those
things which are coming on the
earth: for the powers of heaven
shall be shaken.
27 And then shall they see the
Son of man coming in a cloud with
power and great glory.
28 And when these things begin
to come to pass, then look up, and
lift up your heads; for your re-
demption draweth nigh.
29 And he spake to them a para-
ble; Behold the fig tree, and all the
trees;
30 When they now shoot forth,
ye see and know of your ownselves
that summer is now nigh at hand.
31 So likewise ye, when ye see
these things come to pass, know ye
that the kingdom of God is nigh at
hand.
32 Verily I say unto you, This
generation shall not pass away, till
all be fulfilled.
33 Heaven and earth shall pass

shall be great distress upon the
[1]land, and wrath unto this peo-
24 ple. And they shall fall by the
edge of the sword, and shall be
led captive into all the nations:
and Jerusalem shall be trodden
down of the Gentiles, until the
times of the Gentiles be fulfilled.
25 And there shall be signs in
sun and moon and stars; and
upon the earth distress of na-
tions, in perplexity for the roar-
ing of the sea and the billows;
26 men [2]fainting for fear, and for
expectation of the things which
are coming on [3]the world: for
the powers of the heavens shall
27 be shaken. And then shall they
see the Son of man coming in a
cloud with power and great glory.

28 But when these things begin to
come to pass, look up, and lift
up your heads; because your re-
demption draweth nigh.

29 And he spake to them a para-
ble: Behold the fig tree, and all
30 the trees: when they now shoot
forth, ye see it and know of your
own selves that the summer is
31 now nigh. Even so ye also, when
ye see these things coming to
pass, know ye that the kingdom
32 of God is nigh. Verily I say
unto you, This generation shall
not pass away, till all things be
33 accomplished. Heaven and earth

[1] Or, *earth* [2] Or, *expiring* [3] Gr. *the inhabited earth.*

away; but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles prepare the passover.* 19 *Christ instituteth his holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of his apostles from ambition,* 31 *assureth Peter his faith should not fail:* 34 *and yet he should deny him thrice.* 39 *He prayeth in the mount, and sweateth blood,* 47 *is betrayed with a kiss:* 50 *he healeth Malchus' ear,* 54 *he is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth himself to be the Son of God.*

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Ju-

shall pass away: but my w
shall not pass away.
34 But take heed to yourse
lest haply your hearts be
charged with surfeiting,
drunkenness, and cares of
life, and that day come on
35 suddenly as a snare: for *so*
it come upon all them that
36 on the face of all the earth.
watch ye at every season, ma
supplication, that ye may pr
to escape all these things
shall come to pass, and to s
before the Son of man.
37 And every day he was te
ing in the temple; and e
night he went out, and lodg
the mount that is called *the m*
38 of Olives. And all the pe
came early in the morning to
in the temple, to hear him.

22 Now the feast of unleav
bread drew nigh, which is c
2 the Passover. And the
priests and the scribes so
how they might put him to d
for they feared the people.
3 And Satan entered into J

das surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

who was called Iscariot, being of
4 the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him
5 unto them. And they were glad, and covenanted to give
6 him money. And he consented, and sought opportunity to deliver him unto them [1]in the absence of the multitude.

7 And the day of unleavened bread came, on which the pass-
8 over must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the pass-
9 over, that we may eat. And they said unto him, Where wilt thou
10 that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.
11 And ye shall say unto the goodman of the house, The [2]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?
12 And he will shew you a large upper room furnished: there make
13 ready. And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles

[1] Or, *without tumult* [2] Or, *Teacher*

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

15 with him. And he sai
them, With desire I have
to eat this passover with
16 fore I suffer: for I say un
I will not eat it, until it
filled in the kingdom o
17 And he received a cup, an
he had given thanks, h
Take this, and divide it
18 yourselves: for I say un
I will not drink from hen
of the fruit of the vine, u
19 kingdom of God shall com
he took [1]bread, and when
given thanks, he brake
gave to them, saying, Thi
body [2]which is given for y
20 do in remembrance of me
the cup in like manner aft
per, saying, This cup is t
[3]covenant in my blood, *e*
21 which is poured out for yc
behold, the hand of him t
trayeth me is with me
22 table. For the Son of r
deed goeth, as it hath b
termined: but woe unto th
through whom he is be
23 And they began to ques
mong themselves, which c
it was that should do this
24 And there arose also a
tion among them, which c
25 is accounted to be [4]greates
he said unto them, The k
the Gentiles have lordsh
them; and they that have
ity over them are called

[1] Or, *a loaf* [2] Some ancient authorities omit *which is given for you... which is poured o*
[3] Or, *testament* [4] Gr. *greater.*

26 But ye *shall* not *be* so: but he
that is greatest among you, let him
be as the younger; and he that is
chief, as he that doth serve.

27 For whether *is* greater, he
that sitteth at meat, or he that
serveth? *is* not he that sitteth at
meat? but I am among you as he
that serveth.

28 Ye are they which have con-
tinued with me in my temptations.

29 And I appoint unto you a
kingdom, as my Father hath ap-
pointed unto me;

30 That ye may eat and drink
at my table in my kingdom, and
sit on thrones judging the twelve
tribes of Israel.

31 ¶ And the Lord said, Simon,
Simon, behold, Satan hath desired
to have you, that he may sift *you*
as wheat:

32 But I have prayed for thee,
that thy faith fail not: and when
thou art converted, strengthen thy
brethren.

33 And he said unto him, Lord,
I am ready to go with thee, both
into prison, and to death.

34 And he said, I tell thee, Peter,
the cock shall not crow this day,
before that thou shalt thrice deny
that thou knowest me.

35 And he said unto them, When
I sent you without purse, and scrip,
and shoes, lacked ye any thing?
And they said, Nothing.

36 Then said he unto them, But

26 factors. But ye *shall* not *be* so:
but he that is the greater among
you, let him become as the
younger; and he that is chief,
27 as he that doth serve. For
whether is greater, he that [1]sit-
teth at meat, or he that serveth?
is not he that [1]sitteth at meat?
but I am in the midst of you as
28 he that serveth. But ye are they
which have continued with me in
29 my temptations; and [2]I appoint
unto you a kingdom, even as my
30 Father appointed unto me, that
ye may eat and drink at my table
in my kingdom; and ye shall sit
on thrones judging the twelve
31 tribes of Israel. Simon, Simon,
behold, Satan [3]asked to have
you, that he might sift you as
32 wheat: but I made supplication
for thee, that thy faith fail not:
and do thou, when once thou
hast turned again, stablish thy
33 brethren. And he said unto him,
Lord, with thee I am ready to go
34 both to prison and to death. And
he said, I tell thee, Peter, the
cock shall not crow this day,
until thou shalt thrice deny that
thou knowest me.

35 And he said unto them, When
I sent you forth without purse,
and wallet, and shoes, lacked ye
any thing? And they said, Noth-
36 ing. And he said unto them, But

[1] Gr. *reclineth.* [2] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.* [3] Or, *obtained you by asking*

now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why

now, he that hath a purse, le
take it, and likewise a wa
[1]and he that hath none, let
sell his cloke, and buy a sw
37 For I say unto you, that this w
is written must be fulfilled in
And he was reckoned with t
gressors: for that which con
38 eth me hath[2] fulfilment. And
said, Lord, behold, here are
swords. And he said unto t
It is enough.

39 And he came out, and wen
his custom was, unto the m
of Olives; and the disciples
40 followed him. And when he
at the place, he said unto t
Pray that ye enter not into t
41 tation. And he was parted
them about a stone's cast;
he kneeled down and pra
42 saying, Father, if thou be wil
remove this cup from me: ne
theless not my will, but thin
43 done. [3]And there appeared
to him an angel from hea
44 strengthening him. And b
in an agony he prayed more e
estly: and his sweat becam
it were great drops of blood
45 ing down upon the ground.
when he rose up from his pr
he came unto the disciples,
found them sleeping for so
46 and said unto them, Why

[1] Or, *and he that hath no sword, let him sell his cloke, and buy one.* [2] Gr. *end.* [3] Many authorities omit ver. 43, 44.

sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly

ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near
48 unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a
49 kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite
50 with the sword? And a certain one of them smote the [1]servant of the high priest, and struck off
51 his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and heal-
52 ed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber,
53 with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me; but this is your hour, and the power of darkness.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But
55 Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in
56 the midst of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking

[1] Gr. *bondservant.*

looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us.

stedfastly upon him, said,
57 man also was with him. B
denied, saying, Woman, I
58 him not. And after a little
another saw him, and said,
also art *one* of them. But
59 said, Man, I am not. And
the space of about one hou
other confidently affirmed, sa
Of a truth this man also was
60 him: for he is a Galilæan.
Peter said, Man, I know not
thou sayest. And immedi
while he yet spake, the cock

61 And the Lord turned, and lc
upon Peter. And Peter re
bered the word of the Lord
that he said unto him, Befor
cock crow this day, thou sha
62 ny me thrice. And he wen
and wept bitterly.

63 And the men that held [1]
64 mocked him, and beat him.
they blindfolded him, and a
him, saying, Prophesy: w
65 he that struck thee? And
other things spake they ag
him, reviling him.

66 And as soon as it was da
assembly of the elders of
people was gathered toge
both chief priests and scr
and they led him away into
67 council, saying, If thou ar

[1] Gr. him.

And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 13 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evil doers are crucified with him. 46 His death. 50 His burial.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee,

Christ, tell us. But he said unto them, If I tell you, ye will not
68 believe: and if I ask *you*, ye will
69 not answer. But from henceforth shall the Son of man be seated at the right hand of the
70 power of God. And they all said, Art thou then the Son of God? And he said unto them,
71 [1]Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

23 And the whole company of them rose up, and brought him
2 before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he him-
3 self is [2]Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou
4 sayest. And Pilate said unto the chief priests and the multitudes,
5 I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even
6 unto this place. But when Pilate

[1] Or, *Ye say* it, *because I am.* [2] Or, *an anointed king*

he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him.

heard it, he asked whether
7 man were a Galilæan. And
he knew that he was of He
jurisdiction, he sent him
Herod, who himself also w
Jerusalem in these days.
8 Now when Herod saw J
he was exceeding glad: fo
was of a long time desiro
see him, because he had h
concerning him; and he h
to see some [1]miracle don
9 him. And he questioned hi
many words; but he answ
10 him nothing. And the
priests and the scribes s
11 vehemently accusing him.
Herod with his soldiers set
at nought, and mocked him
arraying him in gorgeous
parel sent him back to P

12 And Herod and Pilate be
friends with each other that
day: for before they wer
enmity between themselves.

13 And Pilate called togethe
chief priests and the rulers
14 the people, and said unto t
Ye brought unto me this ma
one that perverteth the pe
and behold, I, having exam
him before you, found no fa
this man touching those th
15 whereof ye accuse him: no
yet Herod: for he sent
back unto us; and behold
ing worthy of death hath

[1] Gr. *sign*.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of

16 done by him. I will therefore chastise him, and release him.[1]

18 But they cried out all together, saying, Away with this man, and
19 release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was
20 cast into prison. And Pilate spake unto them again, desiring
21 to release Jesus; but they shouted, saying, Crucify, crucify him.
22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and re-
23 lease him. But they were instant with loud voices, asking that he might be crucified. And
24 their voices prevailed. And Pilate gave sentence that what they
25 asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of

[1] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

women who bewailed and lai
28 ed him. But Jesus turning
them said, Daughters of Je
lem, weep not for me, but
for yourselves, and for your
29 dren. For behold, the day
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And parting his garments a
35 them, they cast lots. An
people stood beholding.
the rulers also scoffed at
saying, He saved others; le
save himself, if this is the
36 of God, his chosen. An
soldiers also mocked him,
ing to him, offering him vin

[1] According to the Latin, *Calvary*, which has the same meaning. [2] Some ancient authorities on *Jesus said, Father, forgive them; for they know not what they do.*

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God,

37 and saying, If thou art the King of
38 the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done
42 nothing amiss. And he said, Jesus, remember me when thou
43 comest [1]in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole [2]land until the
45 ninth hour, [3]the sun's light failing: and the veil of the [4]temple
46 was rent in the midst. [5]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up
47 the ghost. And when the centurion saw what was done, he

[1] Some ancient authorities read *into thy kingdom.* [2] Or, *earth* [3] Gr. *the sun failing.* [4] Or, *sanctuary* [5] Or, *And Jesus, crying with a loud voice, said*

saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

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48 this was a righteous man.
all the multitudes that cam
gether to this sight, when
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returned smiting their bre
49 And all his acquaintance,
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50 And behold, a man na
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51 good man and a righteous
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sel and deed), *a man* of Ar
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52 this man went to Pilate, and
53 ed for the body of Jesus.
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where never man had yet

54 And it was the day of the I
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55 on. And the women, whicl
come with him out of Ga
followed after, and beheld
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56 laid. And they returned,
prepared spices and ointm
And on the sabbath they re
according to the commandn

[1] Gr. *began to dawn.*

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of

24 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2 And they found the stone rolled away from the tomb. And
3 they entered in, and found not the body [1]of the Lord Jesus.

4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in
5 dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye [2]the living among the dead? [3]He is not
6 here, but is risen: remember how he spake unto you when he was
7 yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third
8 day rise again. And they re-
9 membered his words, and returned [4]from the tomb, and told all these things to the eleven,
10 and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of

[1] Some ancient authorities omit *of the Lord Jesus.* [2] Gr. *him that liveth.* [3] Some ancient authorities omit *He is not here, but is risen.* [4] Some ancient authorities omit *from the tomb.*

James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which

James: and the other wc
with them told these things
11 the apostles. And these w
appeared in their sight as
talk; and they disbelieved t
12 [1]But Peter arose, and ran
the tomb; and stooping and l
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by themselves; and he [2]dep
to his home, wondering at
which was come to pass.

13 And behold, two of them
going that very day to a vi
named Emmaus, which was tl
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14 And they communed with
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15 had happened. And it can
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himself drew near, and went
16 them. But their eyes were hc
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17 And he said unto them, [3]\
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18 ing sad. And one of them, na
Cleopas, answering said
him, [4]Dost thou alone sojou
Jerusalem and not know
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19 there in these days? An
said unto them, What thi
And they said unto him,
things concerning Jesus of

[1] Some ancient authorities omit ver. 12. [2] Or, *departed, wondering with himself* [3] Gr. *Wha*
are these that ye exchange one with another. [4] Or, *Dost thou sojourn alone in Jerusalem, and know*
not the things

was a prophet mighty in deed and word before God and all the people:
20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
26 Ought not Christ to have suffered these things, and to enter into his glory?
27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
29 But they constrained him, saying, Abide with us; for it is toward

areth, which was a prophet mighty in deed and word before God and
20 all the people: and how the chief priests and our rulers delivered him up to be condemned to death,
21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since
22 these things came to pass. Moreover certain women of our company amazed us, having been
23 early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which
24 said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said:
25 but him they saw not. And he said unto them, O foolish men, and slow of heart to believe [1]in all that the prophets have spoken!

26 Behoved it not the Christ to suffer these things, and to enter into
27 his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning
28 himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further.
29 And they constrained him, saying, Abide with us: for it is

[1] Or, *after*

evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

toward evening, and the d
now far spent. And he we
30 to abide with them. And it
to pass, when he had sat
with them to meat, he took
[1]bread, and blessed it, and b
31 and gave to them. And
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32 sight. And they said one t
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38 And he said unto them, Wh
ye troubled? and wherefor
reasonings arise in your h
39 See my hands and my feet,
it is I myself: handle me,
see; for a spirit hath not
and bones, as ye behold me

[1] Or, *loaf* [2] Some ancient authorities omit *and saith unto them, Peace* be *unto you.*

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

40 ing. [1]And when he had said
this, he shewed them his hands
41 and his feet. And while they
still disbelieved for joy, and
wondered, he said unto them,
Have ye here anything to eat?
42 And they gave him a piece of a
43 broiled fish[2]. And he took it,
and did eat before them.

44 And he said unto them, These
are my words which I spake un-
to you, while I was yet with you,
how that all things must needs
be fulfilled, which are written in
the law of Moses, and the proph-
ets, and the psalms, concerning
45 me. Then opened he their mind,
that they might understand the
46 scriptures; and he said unto them,
Thus it is written, that the Christ
should suffer, and rise again from
47 the dead the third day; and that
repentance [3]and remission of sins
should be preached in his name
unto all the [4]nations, beginning
48 from Jerusalem. Ye are wit-
49 nesses of these things. And
behold, I send forth the promise
of my Father upon you: but
tarry ye in the city, until ye be
clothed with power from on
high.

50 And he led them out until *they*
were over against Bethany: and
he lifted up his hands, and bless-

[1] Some ancient authorities omit ver. 40. [2] Many ancient authorities add *and a honeycomb.* [3] Some ancient authorities read *unto.* [4] Or, *nations. Beginning from Jerusalem, ye are witnesses*

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

51 ed them. And it came t
while he blessed them, he
from them, [1]and was car
52 into heaven. And they
shipped him, and retur
53 Jerusalem with great jo
were continually in the
blessing God.

[1] Some ancient authorities omit *and was carried up into heaven.* [2] Some ancient authorities *shipped him, and.*

THE GOSPEL ACCORDING TO
S. JOHN.

CHAPTER I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

1 IN the beginning was the Word,
and the Word was with God,
2 and the Word was God. The
same was in the beginning with
3 God. All things were made [1]by
him; and without him [2]was not any-
thing made that hath been made.
4 In him was life; and the life was
5 the light of men. And the light
shineth in the darkness; and the
darkness [3]apprehended it not.

6 There came a man, sent from
7 God, whose name was John. The
same came for witness, that he
might bear witness of the light,
that all might believe through
8 him. He was not the light, but
came that he might bear witness
9 of the light. [4]There was the true
light, *even the light* which lighteth
[5]every man, coming into the
10 world. He was in the world, and
the world was made [1]by him, and
11 the world knew him not. He
came unto [6]his own, and they that
were his own received him not.

[1] Or, *through* [2] Or, *was not anything made. That which hath been made was life in him; and the life &c.* [3] Or, *overcame.* See ch. xii. 35 (Gr.). [4] Or, *The true light, which lighteth every man, was coming* [5] Or, *every man as he cometh* [6] Gr. *his own things.*

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

12 But as many as received him, to them gave he the right to become children of God, *even* to them that
13 believe on his name: which were [1]born, not of [2]blood, nor of the will of the flesh, nor of the will of
14 man, but of God. And the Word became flesh, and [3]dwelt among us (and we beheld his glory, glory as of [4]the only begotten from the Father), full of grace and
15 truth. John beareth witness of him, and crieth, saying, [5]This was he of whom I said, He that cometh after me is become before
16 me: for he was [6]before me. For of his fulness we all received,
17 and grace for grace. For the law was given [7]by Moses; grace and truth came [7]by Jesus Christ.
18 No man hath seen God at any time; [8]the only begotten Son, which is in the bosom of the Father, he hath declared *him.*

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art
20 thou? And he confessed, and denied not; and he confessed, I
21 am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he

[1] Or, *begotten* [2] Gr. *bloods.* [3] Gr. *tabernacled.* [4] Or, *an only begotten from a father* [5] Some ancient authorities read (*this was he that said*). [6] Gr. *first in regard of me.* [7] Or, *through* [8] Many very ancient authorities read *God only begotten.*

ıen said they unto him,
: thou? that we may give
'er to them that sent us.
yest thou of thyself?
e said, I *am* the voice of
ng in the wilderness, Make
the way of the Lord, as
prophet Esaias.
nd they which were sent
the Pharisees.
ıd they asked him, and said
ı, Why baptizest thou then,
ıe not that Christ, nor Elias,
:hat Prophet?
hn answered them, saying,
:e with water: but there
one among you, whom ye
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s baptizing.
The next day John seeth
ɔming unto him, and saith,
the Lamb of God, which
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his is he of whom I said,
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:th water.
ıd John bare record, saying,
ıe Spirit descending from

22 answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest
23 thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah
24 the prophet. [1]And they had been
25 sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither
26 Elijah, neither the prophet? John answered them, saying, I baptize [2]with water: in the midst of you standeth one whom ye know not,
27 *even* he that cometh after me, the latchet of whose shoe I am not
28 worthy to unloose. These things were done in [3]Bethany beyond Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which [4]taketh away the sin of the world!
30 This is he of whom I said, After me cometh a man which is become before me: for he was [5]before
31 me. And I knew him not; but that he should be made manifest to Israel, for this cause came I
32 baptizing [2]with water. And John bare witness, saying, I have beheld the Spirit descending as a

[1] certain *had been sent from among the Pharisees.* [2] Or, *in* [3] Many ancient authorities read some. *Betharabah.* [4] Or, *beareth the sin* [5] Gr. *first in regard of me.*

heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona:

dove out of heaven; and it al
33 upon him. And I knew him
but he that sent me to ba
[1] with water, he said unto me, U
whomsoever thou shalt see
Spirit descending, and abi
upon him, the same is he
baptizeth [1] with the Holy S
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35 Again on the morrow John
standing, and two of his disci
36 and he looked upon Jesus a
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37 Lamb of God! And the two
ciples heard him speak, and
38 followed Jesus. And Jesus tur
and beheld them following,
saith unto them, What seek
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(which is to say, being interpr
[2] Master), where abidest th
39 He saith unto them, Come,
ye shall see. They came th
fore and saw where he ab
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40 it was about the tenth hour.
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and followed him, was And
41 Simon Peter's brother. He fin
first his own brother Simon,
saith unto him, We have foun
Messiah (which is, being in
42 preted, [3] Christ). He brought
unto Jesus. Jesus looked
him, and said, Thou art Si
the son of [4] John: thou shal

[1] Or, *in* [2] Or, *Teacher* [3] That is, *Anointed.* [4] Gr. *Joanes*: called in Matt. xvi. 17, *Jona*

thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

called Cephas (which is by interpretation, [1]Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith
44 unto him, Follow me. Now Philip was from Bethsaida, of the city
45 of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Naza-
46 reth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and
47 see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no
48 guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw
49 thee. Nathanael answered him, Rabbi, thou art the Son of God;
50 thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater
51 things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

[1] That is, *Rock* or *Stone*.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk,

2 And the third day there
marriage in Cana of Galilee
the mother of Jesus was
2 and Jesus also was bidde
3 his disciples, to the marriage
when the wine failed, the m
of Jesus saith unto him,
4 have no wine. And Jesus
unto her, Woman, what h
to do with thee? mine hour
5 yet come. His mother saitl
the servants, Whatsoever h
6 unto you, do it. Now there
six waterpots of stone set
after the Jews' manner of p
ing, containing two or three
7 apiece. Jesus saith unto
Fill the waterpots with
And they filled them up
8 brim. And he saith unto
Draw out now, and bear un
[1]ruler of the feast. And
9 bare it. And when the ru
the feast tasted the water
become wine, and knev
whence it was (but the se
which had drawn the water
the ruler of the feast calle
bridegroom, and saith unt

10 Every man setteth on fir
good wine; and when *men*

[1] Or, *steward* [2] Or, *that it had become*

ıat which is worse: *but* thou
ɛpt the good wine until now.
This beginning of miracles did
in Cana of Galilee, and mani-
forth his glory; and his dis-
believed on him.
¶ After this he went down to
naum, he, and his mother, and
ethren, and his disciples; and
ontinued there not many days.
¶ And the Jews' passover was
d, and Jesus went up to Jeru-

And found in the temple those
ɔld oxen and sheep and doves,
ıe changers of money sitting:
And when he had made a
ɣe of small cords, he drove
all out of the temple, and the
, and the oxen; and poured
.e changers' money, and over-
the tables;
And said unto them that sold
, Take these things hence;
not my Father's house a
of merchandise.
And his disciples remembered
: was written, The zeal of thine
hath eaten me up.
¶ Then answered the Jews
aid unto him, What sign shew-
ıou unto us, seeing that thou
these things?
Jesus answered and said unto
Destroy this temple, and in
days I will raise it up.
Then said the Jews, Forty and
ars was this temple in building,
ilt thou rear it up in three days?

drunk freely, *then* that which is
worse: thou hast kept the good
11 wine until now. This beginning
of his signs did Jesus in Cana of
Galilee, and manifested his glory;
and his disciples believed on him.
12 After this he went down to
Capernaum, he, and his mother,
and *his* brethren, and his disci-
ples: and there they abode not
many days.

13 And the passover of the Jews
was at hand, and Jesus went up
14 to Jerusalem. And he found in
the temple those that sold oxen
and sheep and doves, and the
15 changers of money sitting: and
he made a scourge of cords, and
cast all out of the temple, both
the sheep and the oxen; and he
poured out the changers' money,
16 and overthrew their tables; and
to them that sold the doves he
said, Take these things hence;
make not my Father's house a
17 house of merchandise. His dis-
ciples remembered that it was
written, The zeal of thine house
18 shall eat me up. The Jews there-
fore answered and said unto him,
What sign shewest thou unto
us, seeing that thou doest these
19 things? Jesus answered and said
unto them, Destroy this [1]temple,
and in three days I will raise it
20 up. The Jews therefore said,
Forty and six years was this
[1]temple in building, and wilt thou

[1] Or, *sanctuary*

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man; for he knew what was in man.

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old?

21 raise it up in three days? But
he spake of the [1]temple of his
22 body. When therefore he was
raised from the dead, his disciples
remembered that he spake this;
and they believed the scripture,
and the word which Jesus had
said.

23 Now when he was in Jerusalem at the passover, during the
feast, many believed on his name,
beholding his signs which he did.
24 But Jesus did not trust himself
unto them, for that he knew all
25 men, and because he needed not
that any one should bear witness
concerning [2]man; for he himself
knew what was in man.

3 Now there was a man of the
Pharisees, named Nicodemus, a
2 ruler of the Jews: the same came
unto him by night, and said to
him, Rabbi, we know that thou
art a teacher come from God:
for no man can do these signs
that thou doest, except God be
3 with him. Jesus answered and
said unto him, Verily, verily, I
say unto thee, Except a man be
born [3]anew, he cannot see the
4 kingdom of God. Nicodemus
saith unto him, How can a man
be born when he is old? can he

[1] Or, *sanctuary* [2] Or, *a man; for . . . the man* [3] Or, *from above*

enter the second time into
:her's womb, and be born?.
sus answered, Verily, verily, I
:o thee, Except a man be born
:r and *of* the Spirit, he cannot
nto the kingdom of God.
iat which is born of the flesh
ı; and that which is born of
irit is spirit.
arvel not that I said unto thee,
st be born again.
he wind bloweth where it
and thou hearest the sound
, but canst not tell whence it
ı, and whither it goeth: so is
ɔne that is born of the Spirit.
icodemus answered and said
im, How can these things be?
esus answered and said unto
ırt thou a master of Israel,
ıowest not these things?
Verily, verily, I say unto thee,
ɔeak that we do know, and
that we have seen; and ye re-
ıot our witness.
f I have told you earthly things,
believe not, how shall ye be-
I tell you *of* heavenly things?
And no man hath ascended up
ven, but he that came down
ıeaven, *even* the Son of man
is in heaven.
‖ And as Moses lifted up the
t in the wilderness, even so
he Son of man be lifted up:
That whosoever believeth in
hould not perish, but have
l life.

enter a second time into his
mother's womb, and be born?
5 Jesus answered, Verily, verily, I
say unto thee, Except a man be
born of water and the Spirit, he
cannot enter into the kingdom of
6 God. That which is born of the
flesh is flesh; and that which is
7 born of the Spirit is spirit. Mar-
vel not that I said unto thee, Ye
8 must be born [1]anew. [2]The wind
bloweth were it listeth, and thou
hearest the voice thereof, but
knowest not whence it cometh,
and whither it goeth: so is every
one that is born of the Spirit.
9 Nicodemus answered and said
unto him, How can these things
10 be? Jesus answered and said
unto him, Art thou the teacher
of Israel, and understandest not
11 these things? Verily, verily, I
say unto thee, We speak that we
do know, and bear witness of that
we have seen; and ye receive not
12 our witness. If I told you earthly
things, and ye believe not, how
shall ye believe, if I tell you heav-
13 enly things? And no man hath
ascended into heaven, but he that
descended out of heaven, *even* the
Son of man, [3]which is in heaven.
14 And as Moses lifted up the ser-
pent in the wilderness, even so
must the Son of man be lifted up:
15 that whosoever [4]believeth may in
him have eternal life.

vm above [2] Or, *The Spirit breatheth* [3] Many ancient authorities omit *which is in heaven*
veth in him may have

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

16 For God so loved the w
that he gave his only beg
Son, that whosoever believe
him should not perish, but
17 eternal life. For God sen
the Son into the world to j
the world; but that the v
should be saved through
18 He that believeth on him is
judged: he that believeth
hath been judged already, bec
he hath not believed on the r
of the only begotten Son of
19 And this is the judgement,
the light is come into the w
and men loved the darkness r
than the light; for their w
20 were evil. For every one
[1]doeth ill hateth the light,
cometh not to the light, les
21 works should be [2]reproved.
he that doeth the truth come
the light, that his works ma
made manifest, [3]that they
been wrought in God.

22 After these things came J
and his disciples into the lan
Judæa; and there he tarried
23 them, and baptized. And
also was baptizing in Ænon
to Salim, because there [4]was r
water there: and they came,
24 were baptized. For John
25 not yet cast into prison. T
arose therefore a questionin
the part of John's disciples

[1] Or, *practiseth* [2] Or, *convicted* [3] Or, *because* [4] Gr. *were many waters.*

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son

26 a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to
27 him. John answered and said, A man can receive nothing, except it have been given him from
28 heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before
29 him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is
30 fulfilled. He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: [1]he that cometh
32 from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man
33 receiveth his witness. He that hath received his witness hath set his seal to *this*, that God is
34 true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by
35 measure. The Father loveth the Son, and hath given all things
36 into his hand. He that believeth

[1] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

on the Son hath eternal
he that [1]obeyeth not
shall not see life, but
of God abideth on him.

4 When therefore the L
how that the Pharisees
that Jesus was making
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2 (although Jesus himself
3 not, but his disciples)
Judæa, and departed a
4 Galilee. And he must n
5 through Samaria. So h
to a city of Samaria, calle
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6 Jacob gave to his son Jo
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therefore, being wearie
journey, sat [3]thus by the
7 was about the sixth hou
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draw water: Jesus saith
8 Give me to drink. Fo
ciples were gone away
9 city to buy food. The
woman therefore saith
How is it that thou, bei
askest drink of me, wh
Samaritan woman? (
have no dealings with

[1] Or, *believeth not* [2] Gr. *spring*: and so in ver. 14; but not in ver. 11, 12. [3] Or, *as he* s
ancient authorities omit *For Jews have no dealings with Samaritans.*

10 Jesus answered and said unto her, If thou knewest the gift of God, and who is it that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him,

10 tans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living
11 water. The woman saith unto him, [1]Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that
12 living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cat-
13 tle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:
14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up
15 unto eternal life. The woman saith unto him, [1]Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16 Jesus saith unto her, Go, call thy
17 husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well,
18 I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband:
19 this hast thou said truly. The woman saith unto him, [1]Sir, I

[1] Or, *Lord*

Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

perceive that thou art a prophet
20 Our fathers worshipped in this
mountain; and ye say, that in
Jerusalem is the place where men
21 ought to worship. Jesus saith
unto her, Woman, believe me, the
hour cometh, when neither in this
mountain, nor in Jerusalem, shall
22 ye worship the Father. Ye wor-
ship that which ye know not: we
worship that which we know: for
23 salvation is from the Jews. But
the hour cometh, and now is, when
the true worshippers shall wor-
ship the Father in spirit and
truth: [1]for such doth the Father
24 seek to be his worshippers. [2]God
is a Spirit: and they that worship
him must worship in spirit and
25 truth. The woman saith unto
him, I know that Messiah cometh
(which is called Christ): when he
is come, he will declare unto us
26 all things. Jesus saith unto her,
I that speak unto thee am *he*.

27 And upon this came his dis-
ciples; and they marvelled that
he was speaking with a woman:
yet no man said, What seekest
thou? or, Why speakest thou
28 with her? So the woman left
her waterpot, and went away into
the city, and saith to the men,
29 Come, see a man, which told me
all things that *ever* I did: can this

[1] Or, *for such the Father also seeketh* [2] Or, *God is spirit*

Then they went out of the
nd came unto him.
¶ In the mean while his dis-
prayed him, saying, Master,

But he said unto them, I have
:o eat that ye know not of.
Therefore said the disciples
:o another, Hath any man
ht him *aught* to eat?
Jesus saith unto them, My
is to do the will of him that
ıe, and to finish his work.
Say not ye, There are yet four
ıs, and *then* cometh harvest?
l, I say unto you, Lift up your
and look on the fields; for
.re white already to harvest.
And he that reapeth receiveth
, and gathereth fruit unto life
ıl: that both he that soweth
ıe that reapeth may rejoice
ıer.
And herein is that saying true,
oweth, and another reapeth.
I sent you to reap that whereon
stowed no labour: other men
·ed, and ye are entered into
abours.
¶ And many of the Samaritans
t city believed on him for the
; of the woman, which testified,
ld me all that ever I did.
So when the Samaritans were
unto him, they besought him
e would tarry with them: and
ɔde there two days.
And many more believed be-
of his own word;

30 be the Christ? They went out
of the city, and were coming to
31 him. In the mean while the dis-
ciples prayed him, saying, Rabbi,
32 eat. But he said unto them, I
have meat to eat that ye know
33 not. The disciples therefore said
one to another, Hath any man
34 brought him *aught* to eat? Jesus
saith unto them, My meat is to
do the will of him that sent me,
35 and to accomplish his work. Say
not ye, There are yet four months,
and *then* cometh the harvest? be-
hold, I say unto you, Lift up your
eyes, and look on the fields, that
they are [1] white already unto har-
36 vest. He that reapeth receiveth
wages, and gathereth fruit unto
life eternal; that he that soweth
and he that reapeth may rejoice
37 together. For herein is the say-
ing true, One soweth, and another
38 reapeth. I sent you to reap that
whereon ye have not laboured:
others have laboured, and ye are
entered into their labour.

39 And from that city many of the
Samaritans believed on him be-
cause of the word of the woman,
who testified, He told me all
40 things that *ever* I did. So when
the Samaritans came unto him,
they besought him to abide with
them: and he abode there two
41 days. And many more believed

[1] Or, *white unto harvest. Already he that reapeth &c.*

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

42 because of his word; a
said to the woman, Nov
lieve, not because of th
ing: for we have heard
selves, and know that
indeed the Saviour of th
43 And after the two days
forth from thence into
44 For Jesus himself testif
a prophet hath no hono
45 own country. So when
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ceived him, having seer
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at the feast: for they al
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46 He came therefore ag
Cana of Galilee, where
the water wine. And th
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47 was sick at Capernaum.
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went unto him, and beso
that he would come down,
his son; for he was at t
48 of death. Jesus theref
unto him, Except ye s
and wonders, ye will in
49 believe. The [1]noblem
unto him, [2]Sir, come d
50 my child die. Jesus sa
him, Go thy way; thy so
The man believed the w
Jesus spake unto him,
51 went his way. And as
now going down, his [3]
met him, saying, that

[1] Or, *king's officer* [2] Or, *Lord* [3] Gr. *bondservants.*

52 Then inquired he of them the
our when he began to amend. And
ey said unto him, Yesterday at the
eventh hour the fever left him.
53 So the father knew that *it was*
t the same hour, in the which Jesus
aid unto him, Thy son liveth: and
imself believed, and his whole
ouse.
54 This *is* again the second mir-
cle *that* Jesus did, when he was
come out of Judea into Galilee.

52 lived. So he inquired of them
the hour when he began to
amend. They said therefore
unto him, Yesterday at the sev-
53 enth hour the fever left him. So
the father knew that *it was* at that
hour in which Jesus said unto him,
Thy son liveth: and himself be-
lieved, and his whole house.
54 This is again the second sign
that Jesus did, having come out
of Judæa into Galilee.

CHAPTER V.

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the Scriptures, who he is.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.
3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
5 And a certain man was there, which had an infirmity thirty and eight years.

5 After these things there was
[1]a feast of the Jews; and Jesus
went up to Jerusalem.

2 Now there is in Jerusalem by
the sheep *gate* a pool, which is
called in Hebrew [2]Bethesda, hav-
3 ing five porches. In these lay a
multitude of them that were sick,
5 blind, halt, withered[3]. And a
certain man was there, which had
been thirty and eight years in his

[1] Many ancient authorities read *the feast.* [2] Some ancient authorities read *Bethsaida*, others, *Bethzatha.*
[3] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay

6 infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be
7 made whole? The sick man answered him, [1]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Arise, take up thy bed, and
9 walk. And straightway the man was made whole, and took up his bed and walked.

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to
11 take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up
12 thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and
13 walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall
15 thee. The man went away, and told the Jews that it was Jesus
16 which had made him whole. And for this cause did the Jews persecute Jesus, because he did these

[1] Or, *Lord*

him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is,

17 things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work.
18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.
19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth
20 in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.
21 For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom
22 he will. For neither doth the Father judge any man, but he hath given all judgement unto
23 the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father
24 which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.
25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of

when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to

the Son of God; and they
26 hear shall live. For as the F
hath life in himself, even so
he to the Son also to have l
27 himself: and he gave him au
ity to execute judgement, bec
28 he is [1] the Son of man. Marve
at this: for the hour come
which all that are in the t
29 shall hear his voice, and
come forth; they that have
good, unto the resurrectio
life; and they that have [2]
ill, unto the resurrection of ju
ment.

30 I can of myself do nothing
I hear, I judge: and my ju
ment is righteous; because I
not mine own will, but the w
31 him that sent me. If I bear
ness of myself, my witness i
32 true. It is another that be
witness of me; and I know
the witness which he witne
33 of me is true. Ye have sent
John, and he hath borne wi
34 unto the truth. But the wi
which I receive is not from
howbeit I say these things,
35 ye may be saved. He was
lamp that burneth and shi
and ye were willing to rejoic
36 a season in his light. Bu
witness which I have is gr
than *that of* John: for the w
which the Father hath give

[1] Or, *a son of man* [2] Or, *practised*

finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

to accomplish, the very works that I do, bear witness of me, that the
37 Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any
38 time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe
39 not. [1]Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me;
40 and ye will not come to me, that
41 ye may have life. I receive not
42 glory from men. But I know you, that ye have not the love of
43 God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye
44 will receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from [2]the only God ye seek not?
45 Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope.
46 For if ye believed Moses, ye would believe me; for he wrote
47 of me. But if ye believe not his writings, how shall ye believe my words?

[1] Or, *Search the scriptures* [2] Some ancient authorities read *the only* one.

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walketh on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

6 After these things Jesus went
away to the other side of the sea
of Galilee, which is *the sea* of
2 Tiberias. And a great multitude
followed him, because they beheld
the signs which he did on them
3 that were sick. And Jesus went
up into the mountain, and there
4 he sat with his disciples. Now
the passover, the feast of the Jews,
5 was at hand. Jesus therefore
lifting up his eyes, and seeing that
a great multitude cometh unto
him, saith unto Philip, Whence
are we to buy [1]bread, that these
6 may eat? And this he said to
prove him: for he himself knew
7 what he would do. Philip answered him, Two hundred [2]penny-
worth of [1]bread is not sufficient
for them, that every one may take
8 a little. One of his disciples,
Andrew, Simon Peter's brother,
9 saith unto him, There is a lad here,
which hath five barley loaves, and
two fishes: but what are these
10 among so many? Jesus said,
Make the people sit down. Now
there was much grass in the place.
So the men sat down, in number

[1] Gr. *loaves.* [2] See marginal note on Matt. xvii. 28.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

11 about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much
12 as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that
13 nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.
14 When therefore the people saw the [1]sign which he did, they said, This is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went down unto the sea;
17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to
18 them. And the sea was rising by reason of a great wind that blew.
19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were
20 afraid. But he saith unto them,

[1] Some ancient authorities read *signs*.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto

21 It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [1]boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone

23 (howbeit there came [2]boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks):

24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [2]boats, and came to Capernaum, seeking

25 Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when

26 camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves,

27 and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

28 They said therefore unto him, What must we do, that we may

29 work the works of God? Jesus answered and said unto them,

[1] Gr. *little boat.* [2] Gr. *little boats.*

them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

This is the work of God, that ye believe on him whom [1]he hath
30 sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe
31 thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread
33 out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life
34 unto the world. They said therefore unto him, Lord, evermore
35 give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on
36 me shall never thirst. But I said unto you, that ye have seen me,
37 and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise
38 cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent
39 me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it

[1] Or, *he sent*

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any

40 up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and [1]I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down
42 out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?
43 Jesus answered and said unto them, Murmur not among your-
44 selves. No man can come to me, except the Father which sent me draw him: and I will raise him
45 up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto
46 me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father.
47 Verily, verily, I say unto you, He
48 that believeth hath eternal life. I
49 am the bread of life. Your fathers did eat the manna in the
50 wilderness, and they died. This is the bread which cometh down out of heaven, that a man may
51 eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of

[1] Or, *that I should raise him up*

man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself

this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to
53 eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at
55 the last day. For my flesh is [1]meat indeed, and my blood is
56 [2]drink indeed. He that eateth my flesh and drinketh my blood
57 abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live
58 because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread
59 shall live for ever. These things said he in [3]the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear
61 [4]it? But Jesus knowing in him-

[1] Gr. *true meat.* [2] Gr. *true drink.* [3] Or, *a synagogue* [4] Or, *him*

that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

self that his disciples murm
at this, said unto them, Dotl
62 cause you to stumble? i
then if ye should behold the
of man ascending where he
63 before? It is the spirit
quickeneth; the flesh pro
nothing: the words that I
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64 are life. But there are son
you that believe not. For
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66 Upon this many of his disc
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67 with him. Jesus said ther
unto the twelve, Would ye
68 go away? Simon Peter answ
him, Lord, to whom shall we
thou [1]hast the words of et
69 life. And we have believed
know that thou art the Holy
70 of God. Jesus answered
Did not I choose you the tw
71 and one of you is a devil?
he spake of Judas *the so*
Simon Iscariot, for he it was
should betray him, *being* or
the twelve.

[1] Or, *hast words*

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

7 And after these things Jesus walked in Galilee: for he would
not walk in Judæa, because the
2 Jews sought to kill him. Now
the feast of the Jews, the feast of
3 tabernacles, was at hand. His
brethren therefore said unto him,
Depart hence, and go into Judæa,
that thy disciples also may behold
4 thy works which thou doest. For
no man doeth anything in se-
cret, [1]and himself seeketh to be
known openly. If thou doest
these things, manifest thyself to
5 the world. For even his breth-
6 ren did not believe on him. Jesus
therefore saith unto them, My
time is not yet come; but your
7 time is alway ready. The world
cannot hate you; but me it hateth,
because I testify of it, that its
8 works are evil. Go ye up unto
the feast: I go not up [2]yet unto
this feast; because my time is
9 not yet fulfilled. And having
said these things unto them, he
abode *still* in Galilee.

10 But when his brethren were
gone up unto the feast, then went
he also up, not publicly, but as it

[1] Some ancient authorities read *and seeketh it to be known openly.* [2] Many ancient authorities omit *yet.*

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of

11 were in secret. The Jews therefore sought him at the feast, and
12 said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the
13 multitude astray. Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into
15 the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having
16 never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that
17 sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself
18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no
19 unrighteousness is in him. Did not Moses give you the law, and *yet* none of you doeth the law
20 Why seek ye to kill me? The multitude answered, Thou hast [1]devil: who seeketh to kill thee
21 Jesus answered and said unto them, I did one work, and ye all
22 [2]marvel. For this cause hath Moses given you circumcision

[1] Gr. *demon.* [2] Or, *marvel because of this. Moses hath given you circumcision*

Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

(not that it is of Moses, but of the fathers); and on the sabbath
23 ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every
24 whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement.

25 Some therefore of them of Jerusalem said, Is not this he whom
26 they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that
27 this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one
28 knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom
29 ye know not. I know him; because I am from him, and he sent me.
30 They sought therefore to take him: and no man laid his hand on him, because his hour was not
31 yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those
32 which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

33 take him. Jesus ther
Yet a little while a
you, and I go unto
34 sent me. Ye shall se
shall not find me: an
35 am, ye cannot come.
therefore said among t
Whither will this man
shall not find him?
unto the Dispersion [1]
Greeks, and teach th
36 What is this word th
Ye shall seek me, an
find me: and where I a
not come?

37 Now on the last day
day of the feast, Jesus
cried, saying, If any r
let him come unto me,
38 He that believeth on
scripture hath said,
belly shall flow rivers
39 water. But this spake
Spirit, which they tha
on him were to receiv
Spirit was not yet
cause Jesus was not ye
40 *Some* of the multitude
when they heard the
said, This is of a
41 prophet. Others sai
the Christ. But some
doth the Christ come
42 ilee? Hath not the scr
that the Christ cometh
of David, and from I
the village where D

[1] Gr. *of.* [2] Some ancient authorities read *for the Holy Spirit was not yet give*

43 So there was a division among
e people because of him.
44 And some of them would have
aken him; but no man laid hands on
im.
45 ¶ Then came the officers to
he chief priests and Pharisees; and
hey said unto them, Why have ye
not brought him?
46 The officers answered, Never
man spake like this man.
47 Then answered them the Pharisees, Are ye also deceived?
48 Have any of the rulers or of
the Pharisees believed on him?
49 But this people who knoweth
not the law are cursed.
50 Nicodemus saith unto them,
(he that came to Jesus by night, being one of them,)
51 Doth our law judge *any* man,
before it hear him, and know what
he doeth?
52 They answered and said unto
him, Art thou also of Galilee? Search,
and look: for out of Galilee ariseth
no prophet.
53 And every man went unto his
own house.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went unto the mount of
Olives.
2 And early in the morning he
came again into the temple, and all

43 So there arose a division in the
44 multitude because of him. And
some of them would have taken
him; but no man laid hands on
him.
45 The officers therefore came to
the chief priests and Pharisees;
and they said unto them, Why
46 did ye not bring him? The officers answered, Never man so
47 spake. The Pharisees therefore
answered them, Are ye also led
48 astray? Hath any of the rulers
believed on him, or of the Phari-
49 sees? But this multitude which
knoweth not the law are accursed.
50 Nicodemus saith unto them (he
that came to him before, being
51 one of them), Doth our law judge
a man, except it first hear from
himself and know what he doeth?
52 They answered and said unto him,
Art thou also of Galilee? Search,
and [1]see that out of Galilee ariseth no prophet.

53 [2][And they went every man
8 unto his own house: but Jesus
went unto the mount of Olives.
2 And early in the morning he came
again into the temple, and all the

[1] Or, *see: for out of Galilee &c.* [2] Most of the ancient authorities omit John vii. 53–viii. 11. Those which contain it vary much from each other.

the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto

people came unto him; an
3 sat down, and taught them.
the scribes and the Phar
bring a woman taken in adul
and having set her in the n
4 they say unto him, [1]Master
woman hath been taken in
5 tery, in the very act. Now i
law Moses commanded u
stone such: what then s
6 thou of her? And this
said, [2]tempting him, that
might have *whereof* to accuse
But Jesus stooped down, and
his finger wrote on the gro
7 But when they continued as
him, he lifted up himself, and
unto them, He that is withou
among you, let him first c
8 stone at her. And again he st
ed down, and with his finger w
9 on the ground. And they, w
they heard it, went out on
by one, beginning from the el
even unto the last: and Jesus
left alone, and the woman, w
10 she was, in the midst. And J
lifted up himself, and said
her, Woman, where are tl
11 did no man condemn thee?
she said, No man, Lord.
Jesus said, Neither do I cond
thee: go thy way; from he
forth sin no more.]

12 Again therefore Jesus s

[1] Or, *Teacher* [2] Or, *trying*

aying, I am the light of the
he that followeth me shall
lk in darkness, but shall have
ıt of life.
The Pharisees therefore said
im, Thou bearest record of
; thy record is not true.
esus answered and said unto
Though I bear record of my-
t my record is true: for I
vhence I came, and whither I
ıt ye cannot tell whence I
and whither I go.
Ye judge after the flesh; I
no man.
And yet if I judge, my judg-
s true: for I am not alone, but
he Father that sent me.
t is also written in your law,
ıe testimony of two men is

am one that bear witness of
and the Father that sent me
ı witness of me.
Then said they unto him, Where
Father? Jesus answered, Ye
know me, nor my Father: if
l known me, ye should have
my Father also.
These words spake Jesus in
easury, as he taught in the
: and no man laid hands on
or his hour was not yet come.
Then said Jesus again unto
I go my way, and ye shall
ıe, and shall die in your sins:
r I go, ye cannot come.
Then said the Jews, Will he
imself? because he saith,
er I go, ye cannot come.

unto them, saying, I am the light
of the world: he that followeth
me shall not walk in the dark-
ness, but shall have the light of
13 life. The Pharisees therefore
said unto him, Thou bearest wit-
ness of thyself; thy witness is
14 not true. Jesus answered and
said unto them, Even if I bear
witness of myself, my witness is
true; for I know whence I came,
and whither I go; but ye know
not whence I come, or whither I
15 go. Ye judge after the flesh; I
16 judge no man. Yea and if I
judge, my judgement is true; for
I am not alone, but I and the
17 Father that sent me. Yea and
in your law it is written, that the
18 witness of two men is true. I
am he that beareth witness of
myself, and the Father that sent
19 me beareth witness of me. They
said therefore unto him, Where
is thy Father? Jesus answered,
Ye know neither me, nor my
Father: if ye knew me, ye would
20 know my Father also. These
words spake he in the treasury,
as he taught in the temple: and
no man took him; because his
hour was not yet come.

21 He said therefore again unto
them, I go away, and ye shall
seek me, and shall die in your
sin: whither I go, ye cannot come.
22 The Jews therefore said, Will he
kill himself, that he saith, Whither

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in

23 I go, ye cannot come? And he
said unto them, Ye are from be-
neath; I am from above: ye are
of this world; I am not of this
24 world. I said therefore unto you,
that ye shall die in your sins: for
except ye believe that [1]I am he,
25 ye shall die in your sins. They
said therefore unto him, Who art
thou? Jesus said unto them,
[2]Even that which I have also
spoken unto you from the begin-
26 ning. I have many things to
speak and to judge concerning
you: howbeit he that sent me is
true; and the things which I
heard from him, these speak
27 [3]unto the world. They perceived
not that he spake to them of the
28 Father. Jesus therefore said
When ye have lifted up the Son
of man, then shall ye know that
[4]I am *he*, and *that* I do nothing
myself, but, as the Father taught
29 me, I speak these things. And
he that sent me is with me; he
hath not left me alone; for I
always the things that are pleas-
30 ing to him. As he spake these
things, many believed on him.

31 Jesus therefore said to those
Jews which had believed him,
ye abide in my word, *then* are ye
32 truly my disciples; and ye shall
know the truth, and the truth shall
33 make you free. They answered
unto him, We be Abraham's seed,
and have never yet been in bon-

[1] Or, *I am* [2] Or, How is it *that I even speak to you at all?* [3] Gr. *into.* [4] Or, *I am* Or, *I am* he: *and*

ondage to any man: how sayest hou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

age to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-
35 servant of sin. And the bond-servant abideth not in the house for ever: the son abideth for ever.
36 If therefore the Son shall make you free, ye shall be free indeed.
37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word [1]hath not free
38 course in you. I speak the things which I have seen with [2]*my* Father: and ye also do the things which ye heard from *your* father.
39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye [3]were Abraham's children, [4]ye would do the
40 works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one
42 Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself,
43 but he sent me. Why do ye not [5]understand my speech? *Even* because ye cannot hear my word.

[1] Or, *hath no place in you* [2] Or, *the Father: do ye also therefore the things which ye heard from the Father.* [3] Gr. *are.* [4] Some ancient authorities read *ye do the works of Abraham.* [5] Or, *know*

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

44 Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and [1]stood not in the truth, because there is no truth in him. [2]When he speaketh a lie, he speaketh of his own: for he is a liar, and the
45 father thereof. But because I say the truth, ye believe me not.
46 Which of you convicteth me of sin? If I say truth, why do ye
47 not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not,
48 because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a [3]devil?

49 Jesus answered, I have not a [3]devil; but I honour my Father,
50 and ye dishonour me. But I seek not mine own glory: there is one
51 that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see
52 death. The Jews said unto him, Now we know that thou hast a [3]devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never
53 taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

[1] Some ancient authorities read *standeth*. [2] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar*. [3] Gr. *demon*.

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.* 13 *They are offended at it, and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath

54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom
55 ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and
56 keep his word. Your father Abraham rejoiced [1] to see my day;
57 and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say unto you, Before Abra-
59 ham [2] was, I am. They took up stones therefore to cast at him: but Jesus [3] hid himself, and went out of the temple [4].

9 And as he passed by, he saw a
2 man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be
3 born blind? Jesus answered, Neither did this man sin, nor his

[1] Or, *that he should see* [2] Gr. *was born.* [3] Or, *was hidden, and went &c.* [4] Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also

parents: but that the work
God should be made manif
4 him. We must work the w
of him that sent me, while
day: the night cometh, whe
5 man can work. When I a
the world, I am the light o
6 world. When he had thus sp
he spat on the ground, and
clay of the spittle, [1]and ano
7 his eyes with the clay, and
unto him, Go, wash in the pc
Siloam (which is by interp
tion, Sent). He went away t
fore, and washed, and came
8 ing. The neighbours there
and they which saw him a
time, that he was a beggar,
Is not this he that sat and beg
9 Others said, It is he: others
No, but he is like him. He
10 I am *he*. They said ther
unto him, How then were
11 eyes opened? He answ
The man that is called
made clay, and anointed
eyes, and said unto me, C
Siloam, and wash: so I went
and washed, and I received
12 And they said unto him, W
is he? He saith, I know nc

13 They bring to the Phar
him that aforetime was
14 Now it was the sabbath or
day when Jesus made the
15 and opened his eyes. A
therefore the Pharisees also a

[1] Or, *and with the clay thereof anointed* his *eyes*

him how he had received his
He said unto them, He put
pon mine eyes, and I washed,
) see.
Therefore said some of the
ees, This man is not of God,
se he keepeth not the sabbath
Others said, How can a man
s a sinner do such miracles?
there was a division among

They say unto the blind man
What sayest thou of him,
ıe hath opened thine eyes?
id, He is a prophet.
But the Jews did not believe
rning him, that he had been
and received his sight, until
alled the parents of him that
eceived his sight.
And they asked them, saying,
s your son, who ye say was
blind? how then doth he now

His parents answered them and
We know that this is our son,
hat he was born blind:
But by what means he now
, we know not; or who hath
ed his eyes, we know not: he
age; ask him: he shall speak
mself.
These *words* spake his parents,
se they feared the Jews: for the
had agreed already, that if any
lid confess that he was Christ,
ould be put out of the syna-
e.
Therefore said his parents, He
age; ask him.

him how he received his sight.
And he said unto them, He put
clay upon mine eyes, and I wash-
16 ed, and do see. Some therefore
of the Pharisees said, This man
is not from God, because he
keepeth not the sabbath. But
others said, How can a man that
is a sinner do such signs? And
there was a division among them.

17 They say therefore unto the blind
man again, What sayest thou of
him, in that he opened thine eyes?
And he said, He is a prophet.

18 The Jews therefore did not be-
lieve concerning him, that he had
been blind, and had received his
sight, until they called the parents
of him that had received his sight,
19 and asked them, saying, Is this
your son, who ye say was born
blind? how then doth he now
20 see? His parents answered and
said, We know that this is our
son, and that he was born blind:
21 but how he now seeth, we know
not; or who opened his eyes, we
know not: ask him; he is of age;
22 he shall speak for himself. These
things said his parents, because
they feared the Jews: for the
Jews had agreed already, that if
any man should confess him *to*
be Christ, he should be put out of
23 the synagogue. Therefore said
his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast

24 So they called a second
the man that was blind, and
unto him, Give glory to
we know that this man is a
25 ner. He therefore answ
Whether he be a sinner, I k
not: one thing I know,
whereas I was blind, now I
26 They said therefore unto
What did he to thee? how c
27 ed he thine eyes? He answ
them, I told you even now
ye did not hear: wherefore w
ye hear it again? would ye
28 become his disciples? And
reviled him, and said, Thou
his disciple; but we are disc
29 of Moses. We know that
hath spoken unto Moses: b
for this man, we know not wh
30 he is. The man answered
said unto them, Why, here
the marvel, that ye know
whence he is, and *yet* he op
31 mine eyes. We know that
heareth not sinners: but if
man be a worshipper of God
32 do his will, him he heareth. S
the world began it was n
heard that any one opened
33 eyes of a man born blind. I
man were not from God, he c
34 do nothing. They answered
said unto him, Thou wast
gether born in sins, and dost
teach us? And they cast
out.

35 Jesus heard that they had

him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works that he is Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his

him out; and finding him, he said, Dost thou believe on [1]the Son of
36 God? He answered and said, And who is he, Lord, that I may
37 believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.
38 And he said, Lord, I believe.
39 And he worshipped him. And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may become blind.
40 Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind?
41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the
2 same is a thief and a robber. But he that entereth in by the door
3 is [2]the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and
4 leadeth them out. When he hath put forth all his own, he goeth be-

[1] Many ancient authorities read *the Son of man.* [2] Or, *a shepherd*

own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me,

fore them, and the sheep fo
him: for they know his v
5 And a stranger will they no
low, but will flee from him
they know not the voice of s
6 gers. This [1]parable spake
unto them: but they unders
not what things they were v
he spake unto them.

7 Jesus therefore said unto
again, Verily, verily, I say
you, I am the door of the sl
8 All that came before me
thieves and robbers: but
9 sheep did not hear them.
the door: by me if any man
in, he shall be saved, and sha
in and go out, and shall find
10 ture. The thief cometh not
that he may steal, and kill
destroy: I came that they
have life, and may [2]have *it* a
11 dantly. I am the good shepl
the good shepherd layeth
12 his life for the sheep. He th
a hireling, and not a shep
whose own the sheep are
beholdeth the wolf coming,
leaveth the sheep, and fleeth
the wolf snatcheth them, and
13 tereth *them*: *he fleeth* becau
is a hireling, and careth no
14 the sheep. I am the good s
herd; and I know mine own
15 mine own know me, even a
Father knoweth me, and I k

[1] Or, *proverb* [2] Or, *have abundance*

so know I the Father: and I
wn my life for the sheep.
And other sheep I have, which
ot of this fold: them also I
›ring, and they shall hear my
and there shall be one fold,
ıe shepherd.
Therefore doth my Father love
ecause I lay down my life, that
ıt take it again.
No man taketh it from me, but
it down of myself. I have
to lay it down, and I have
to take it again. This com-
nent have I received of my
r.
¶ There was a division there-
gain among the Jews for these
;s.
And many of them said, He
ı devil, and is mad; why hear
ı?
Others said, These are not the
of him that hath a devil. Can
l open the eyes of the blind?
¶ And it was at Jerusalem the
of the dedication, and it was
·.
And Jesus walked in the tem-
Solomon's porch.
Then came the Jews round
him, and said unto him, How
dost thou make us to doubt?
u be the Christ, tell us plainly.
Jesus answered them, I told
nd ye believed not: the works
do in my Father's name, they
witness of me.

the Father; and I lay down my
16 life for the sheep. And other
sheep I have, which are not of this
fold: them also I must [1]bring,
and they shall hear my voice;
and [2]they shall become one flock,
17 one shepherd. Therefore doth
the Father love me, because I lay
down my life, that I may take it
18 again. No one [3]taketh it away
from me, but I lay it down of
myself. I have [4]power to lay it
down, and I have [4]power to take
it again. This commandment re-
ceived I from my Father.

19 There arose a division again
among the Jews because of these
20 words. And many of them said,
He hath a [5]devil, and is mad;
21 why hear ye him? Others said,
These are not the sayings of one
possessed with a [5]devil. Can a
[5]devil open the eyes of the blind?

22 [6]And it was the feast of the
dedication at Jerusalem: it was
23 winter; and Jesus was walking
in the temple in Solomon's porch.
24 The Jews therefore came round
about him, and said unto him,
How long dost thou hold us in
suspense? If thou art the Christ,
25 tell us plainly. Jesus answered
them, I told you, and ye believe
not: the works that I do in my
Father's name, these bear witness

[1] Or, *there shall be one flock* [2] Some ancient authorities read *took it away.* [4] Or, *right*
[6] Some ancient authorities read *At that time was the feast.*

26 But ye believe not, because ye
are not of my sheep, as I said unto
you.
27 My sheep hear my voice, and
I know them, and they follow me:
28 And I give unto them eternal
life; and they shall never perish,
neither shall any *man* pluck them
out of my hand.
29 My Father, which gave *them*
me, is greater than all; and no *man*
is able to pluck *them* out of my Fa-
ther's hand.
30 I and *my* Father are one.
31 Then the Jews took up stones
again to stone him.
32 Jesus answered them, Many
good works have I shewed you
from my Father; for which of those
works do ye stone me?
33 The Jews answered him, say-
ing, For a good work we stone thee
not; but for blasphemy; and because
that thou, being a man, makest thy-
self God.
34 Jesus answered them, Is it not
written in your law, I said, Ye are
gods?
35 If he called them gods, unto
whom the word of God came, and
the Scripture cannot be broken;
36 Say ye of him, whom the Fa-
ther hath sanctified, and sent into
the world, Thou blasphemest; be-
cause I said, I am the Son of God?
37 If I do not the works of my
Father, believe me not.
38 But if I do, though ye believe
not me, believe the works; that ye

26 of me. But ye believe n
cause ye are not of my

27 My sheep hear my voice,
know them, and they follo
28 and I give unto them eterna
and they shall never peris
no one shall snatch them
29 my hand. [1]My Father, whic
given *them* unto me, is g
than all; and no one is a
snatch [2]*them* out of the Fa
30 hand. I and the Father ar

31 The Jews took up stones
32 to stone him. Jesus ans
them, Many good works h
shewed you from the F
for which of those works
33 stone me? The Jews ans
him, For a good work we
thee not, but for blasphemy
because that thou, being a
34 makest thyself God. Jes
swered them, Is it not w
in your law, I said, Ye are

35 If he called them gods, unto
the word of God came (ar
36 scripture cannot be broker
ye of him, whom the Father
tified and sent into the world
blasphemest; because I saic
37 *the* Son of God? If I do n
works of my Father, belie
38 not. But if I do them, thou
believe not me, believe the w

[1] Some ancient authorities read *That which my Father hath given unto me.* [2] Or, aught [3] Or, *con*

:now, and believe, that the
is in me, and I in him.
Therefore they sought again
: him; but he escaped out of
and,
And went away again beyond
into the place where John at
ıptized; and there he abode.
And many resorted unto him,
ıid, John did no miracle: but
ngs that John spake of this
vere true.
And many believed on him

that ye may know and understand
that the Father is in me, and I in
39 the Father. They sought again
to take him: and he went forth
out of their hand.
40 And he went away again be-
yond Jordan into the place where
John was at the first baptizing;
41 and there he abode. And many
came unto him; and they said,
John indeed did no sign: but all
things whatsoever John spake of
42 this man were true. And many
believed on him there.

CHAPTER XI.

ıt raiseth Lazarus, four days buried. 45 *ıus believe.* 47 *The high priests and Phari-er a council against Christ.* 49 *Caiaphas h.* 54 *Jesus hid himself.* 55 *At the pass- inquire after him, and lay wait for him.*

N a certain *man* was sick,
ımed Lazarus, of Bethany, the
ıf Mary and her sister Martha.
t was *that* Mary which anointed
ɔrd with ointment, and wiped
:t with her hair, whose brother
ıs was sick.)
herefore his sisters sent unto
ıying, Lord, behold, he whom
ɔvest is sick.
When Jesus heard *that*, he said,
ickness is not unto death, but
e glory of God, that the Son
d might be glorified thereby.
low Jesus loved Martha, and
ıster, and Lazarus.
When he had heard therefore
e was sick, he abode two days
the same place where he was.
hen after that saith he to *his*
es, Let us go into Judea again.

11 Now a certain man was sick,
Lazarus of Bethany, of the village
of Mary and her sister Martha.
2 And it was that Mary which an-
ointed the Lord with ointment,
and wiped his feet with her hair,
whose brother Lazarus was sick.
3 The sisters therefore sent unto
him, saying, Lord, behold, he
4 whom thou lovest is sick. But
when Jesus heard it, he said, This
sickness is not unto death, but for
the glory of God, that the Son of
God may be glorified thereby.
5 Now Jesus loved Martha, and her
6 sister, and Lazarus. When there-
fore he heard that he was sick, he
abode at that time two days in
7 the place where he was. Then
after this he saith to the disciples,
Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

8 The disciples say unto him, R
the Jews were but now see
to stone thee; and goest
9 thither again? Jesus answ
Are there not twelve hours i
day? If a man walk in the
he stumbleth not, becaus
10 seeth the light of this world.
if a man walk in the nigh
stumbleth, because the light i
11 in him. These things spak
and after this he saith unto t
Our friend Lazarus is
asleep; but I go, that I may a
12 him out of sleep. The disc
therefore said unto him, Lo
he is fallen asleep, he will
13 cover. Now Jesus had sp
of his death: but they th
that he spake of taking re
14 sleep. Then Jesus therefor
unto them plainly, Lazarus is
15 And I am glad for your sake
I was not there, to the inte
may believe; nevertheless l
16 go unto him. Thomas ther
who is called [2]Didymus, said
his fellow-disciples, Let us als
that we may die with him.

17 So when Jesus came, he
that he had been in the tomb
18 days already. Now Bethan
nigh unto Jerusalem, about fi
19 furlongs off; and many of the
had come to Martha and
to console them concerning

[1] Gr. *be saved.* [2] That is, *Twin.*

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And, when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went

20 brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still
21 sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had
22 not died. And even now I know that, whatsoever thou shalt ask of
23 God, God will give thee. Jesus saith unto her, Thy brother shall
24 rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the
25 last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though
26 he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou
27 this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

28 And when she had said this, she went away, and called Mary [1]her sister secretly, saying, The [2]Mas-
29 ter is here, and calleth thee. And she, when she heard it, arose quick-
30 ly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place
31 where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went

[1] Or, *her sister, saying secretly* [2] Or, *Teacher*

out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

out, followed her, supposi
she was going unto the t
32 [1]weep there. Mary the
when she came where Jes
and saw him, fell down at h
saying unto him, Lord, i
hadst been here, my broth
33 not died. When Jesus th
saw her [2]weeping, and th
also [2]weeping which cam
her, he [3]groaned in the spi
34 [4]was troubled, and said,
have ye laid him? They sa
35 him, Lord, come and see.
36 wept. The Jews therefor
37 Behold how he loved him
some of them said, Could r
man, which opened the e
him that was blind, have
that this man also should n

38 Jesus therefore again [5]groa
himself cometh to the tomb
it was a cave, and a sto
39 [6]against it. Jesus saith,
ye away the stone. Mart
sister of him that was dea
unto him, Lord, by this ti
stinketh: for he hath bee
40 four days. Jesus saith un
Said I not unto thee, that,
believedst, thou shouldest
41 glory of God? So they too
the stone. And Jesus lifted
eyes, and said, Father, I
thee that thou hearde

[1] Gr. *wail.* [2] Gr. *wailing.* [3] Or, *was moved with indignation in the spirit* [4] Gr. *troubl*
[5] Or, *being moved with indignation in himself* [6] Or, *upon*

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year,

42 And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou
43 didst send me. And when he had thus spoken, he cried with a loud
44 voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with [1]grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45 Many therefore of the Jews, which came to Mary and beheld [2]that which he did, believed on
46 him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this
48 man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and
49 our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know
50 nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation
51 perish not. Now this he said not of himself: but being high priest

[1] Or, *grave-bands* [2] Many ancient authorities read *the things which he did.*

he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Laza-

that year, he prophesied tha
52 should die for the nation; a
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54 Jesus therefore walked n
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57 feast? Now the chief prie
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12 Jesus therefore six days
the passover came to Be
where Lazarus was, whom
2 raised from the dead. S
made him a supper there
Martha served; but Lazar

rus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when

one of them that sat at meat with
3 him. Mary therefore took a pound of ointment of [1]spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 But Judas Iscariot, one of his disciples, which should betray him,
5 saith, Why was not this ointment sold for three hundred [2]pence,
6 and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the [3]bag [4]took
7 away what was put therein. Jesus therefore said, [5]Suffer her to keep it against the day of my burying.
8 For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he
10 had raised from the dead. But the chief priests took counsel that they might put Lazarus also
11 to death; because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow [6]a great multitude that had come to the feast,

[1] See marginal note on Mark xiv. 3. [2] See marginal note on Matt. xviii. 28. [3] Or, *box* [4] Or, *carried what was put therein* [5] Or, *Let her alone:* it was *that she might keep it* [6] Some ancient authorities read *the common people.*

they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

when they heard that Jesu
13 coming to Jerusalem, too
branches of the palm tree
went forth to meet him, anc
out, Hosanna: Blessed *is* t
cometh in the name of the
14 even the King of Israel.
Jesus, having found a your
15 sat thereon; as it is written
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thy King cometh, sitting
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18 bare witness. For this caus
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19 done this sign. The Pha
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20 Now there were certain C
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21 ship at the feast: these the
came to Philip, which was of
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saying, Sir, we would see
22 Philip cometh and telleth An
Andrew cometh, and Phili

[1] Or, *Ye behold*

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest

23 they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should
24 be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it
25 die, it beareth much fruit. He that loveth his [1]life loseth it; and he that hateth his [1]life in this world
26 shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father hon-
27 our. Now is my soul troubled; and what shall I say? Father, save me from this [2]hour. But for this cause came I unto this hour.
28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.
29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An
30 angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your
31 sakes. Now is [3]the judgement of this world: now shall the prince
32 of this world be cast out. And I, if I be lifted up [4]from the earth, will draw all men unto myself.
33 But this he said, signifying by what manner of death he should die.
34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for

[1] Or, *soul* [2] Or, *hour?* [3] Or, *a judgement* [4] Or, *out of*

thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

ever: and how sayest thou, The Son of man must be lifted up?
35 who is this Son of man? Jesus therefore said unto them, Yet a little while is the light [1]among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.
36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and [2]hid himself from
37 them. But though he had done so many signs before them, ye
38 they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory; and he spake
42 of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [3]*it*, lest they should be put out of the synagogue;

[1] Or, *in* [2] Or, *was hidden from them* [3] Or, him

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18 *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31 *commandeth them to love one another,* 36 *and forewarneth Peter of his denial.*

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the

43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent
45 me. And he that beholdeth me
46 beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness.
47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the
48 world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him
49 in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and
50 what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved
2 them [1]unto the end. And during

[1] Or, *to the uttermost*

devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

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put into the heart of Ju
3 Simon's *son*, to betra
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8 understand hereafter.
unto him, Thou shalt
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I wash thee not, thou
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him, Lord, not my
10 also my hands and
saith to him, He
needeth not [1]save t
but is clean ever
11 are clean, but n
knew him that sh
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12 So when he
feet, and taken
[2]sat down ag
them, Know y

[1] Some ancient authorities omit *save*, and *his feet*. [2] Gr. *r*

13 Ye call me Master and Lord: and ye say well; for *so* I am.
14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
15 For I have given you an example, that ye should do as I have done to you.
16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.
18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.
20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

13 to you? Ye call me, [1]Master, and, Lord: and ye say well; for
14 so I am. If I then, the Lord and the [1]Master, have washed your feet, ye also ought to wash one
15 another's feet. For I have given you an example, that ye also should do as I have done to you.
16 Verily, verily, I say unto you, A [2]servant is not greater than his lord; neither [3]one that is sent
17 greater than he that sent him. If ye know these things, blessed are
18 ye if ye do them. I speak not of you all: I know whom I [4]have chosen: but that the scripture may be fulfilled, He that eateth [5]my bread lifted up his heel against
19 me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe
20 that [6]I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you
22 shall betray me. The disciples looked one on another, doubting
23 of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus
24 loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he

[1] Or, *Teacher* [2] Gr. *bondservant.* [3] Gr. *an apostle.* [4] Or, *chose* [5] Many ancient authorities read *his bread with me.* [6] Or, *I am*

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

25 speaketh. He leaning l
he was, on Jesus' breas
26 unto him, Lord, who is it?
therefore answereth, He i
whom I shall dip the sop, a
it him. So when he had
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to Judas, *the son* of Simc
27 riot. And after the so
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28 thou doest, do quickly. l
man at the table knew f
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29 For some thought, becaus
had the [1]bag, that Jesus sa
him, Buy what things w
need of for the feast;
he should give something
30 poor. He then having r
the sop went out straig
and it was night.

31 When therefore he wa
out, Jesus saith, Now [2]is t
of man glorified, and God [2]
32 fied in him; and God shal
him in himself, and strai
33 shall he glorify him. Lit
dren, yet a little while I a
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I said unto the Jews, Whitl
ye cannot come; so now I
34 to you. A new commanc
give unto you, that ye love
other; [3]even as I have lov
that ye also love one a

[1] Or, *box* [2] Or, *was* [3] Or, *even as I loved you, that ye also may love one another*

By this shall all *men* know that
e my disciples, if ye have love
o another.
¶ Simon Peter said unto him,
, whither goest thou? Jesus
ered him, Whither I go, thou
not follow me now; but thou
follow me afterwards.
Peter said unto him, Lord, why
ɔt I follow thee now? I will
own my life for thy sake.
Jesus answered him, Wilt thou
ɔwn thy life for my sake? Ver-
erily, I say unto thee, The cock
not crow, till thou hast denied
hrice.

35 By this shall all men know that ye
are my disciples, if ye have love
one to another.
36 Simon Peter saith unto him,
Lord, whither goest thou? Jesus
answered, Whither I go, thou canst
not follow me now; but thou shalt
37 follow afterwards. Peter saith un-
to him, Lord, why cannot I follow
thee even now? I will lay down
38 my life for thee. Jesus answereth,
Wilt thou lay down thy life for
me? Verily, verily, I say unto
thee, The cock shall not crow, till
thou hast denied me thrice.

CHAPTER XIV.

rist comforteth his disciples with the hope of : 6 professeth himself the way, the truth, and , and one with the Father: 13 assureth their in his name to be effectual: 15 requesteth d obedience, 16 promiseth the Holy Ghost the ter, 27 and leaveth his peace with them.

T not your heart be troubled:
ye believe in God, believe also
e.
In my Father's house are many
ions: if *it were* not *so*, I would
told you. I go to prepare a
for you.
And if I go and prepare a place
ou, I will come again, and re-
you unto myself; that where
, *there* ye may be also.
And whither I go ye know, and
vay ye know.
Thomas saith unto him, Lord,
cnow not whither thou goest;
how can we know the way?

14 Let not your heart be troubled:
[1]ye believe in God, believe also
2 in me. In my Father's house are
many [2]mansions; if it were not
so, I would have told you; for I
go to prepare a place for you.

3 And if I go and prepare a place
for you, I come again, and will re-
ceive you unto myself; that where
4 I am, *there* ye may be also. [3]And
whither I go, ye know the way.

5 Thomas saith unto him, Lord,
we know not whither thou go-
est; how know we the way?

, *believe in God* [2] Or, *abiding-places* [3] Many ancient authorities read *And whither I go ye know, e way ye know.*

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Com-

6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but [1]by
7 me. If ye had known me, ye would have known my Father also: from henceforth ye know
8 him, and have seen him. Philip saith unto him, Lord, shew us the
9 Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the
10 Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his
11 works. Believe me that I am in the Father, and the Father in me: or else believe me for the very
12 works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the
13 Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the
14 Son. If ye shall ask [2]me any thing
15 in my name, that will I do. If ye love me, ye will keep my com-
16 mandments. And I will [3]pray the Father, and he shall give you an-

[1] Or, *through* [2] Many ancient authorities omit *me*. [3] Gr. *make request of*.

he may abide with you

the Spirit of truth; whom
cannot receive, because it
not, neither knoweth him:
ow him; for he dwelleth
nd shall be in you.
I not leave you comfort-
come to you.
little while, and the world
o more; but ye see me:
ive, ye shall live also.
at day ye shall know that
Father, and ye in me, and

that hath my command-
l keepeth them, he it is
me: and he that loveth
loved of my Father, and
him, and will manifest my-

s saith unto him, not Isca-
how is it that thou wilt
hyself unto us, and not
orld?
s answered and said unto
an love me, he will keep
and my Father will love
e will come unto him, and
abode with him.
hat loveth me not keepeth
ings: and the word which
not mine, but the Father's
me.
se things have I spoken
being *yet* present with

the Comforter, *which is*
Ghost, whom the Father

other [1]Comforter, that he may be
17 with you for ever, *even* the Spirit
of truth: whom the world cannot
receive; for it beholdeth him not,
neither knoweth him: ye know
him; for he abideth with you, and
18 shall be in you. I will not leave
you [2]desolate: I come unto you.

19 Yet a little while, and the world
beholdeth me no more; but ye be-
hold me: because I live, [3]ye shall
20 live also. In that day ye shall
know that I am in my Father, and
21 ye in me, and I in you. He that
hath my commandments, and
keepeth them, he it is that loveth
me: and he that loveth me shall
be loved of my Father, and I will
love him, and will manifest myself
22 unto him. Judas (not Iscariot) saith
unto him, Lord, what is come to
pass that thou wilt manifest thy-
self unto us, and not unto the
23 world? Jesus answered and said
unto him, If a man love me, he
will keep my word: and my Father
will love him, and we will come
unto him, and make our abode
24 with him. He that loveth me not
keepeth not my words: and the
word which ye hear is not mine,
but the Father's who sent me.

25 These things have I spoken
unto you, while *yet* abiding with
26 you. But the [1]Comforter, *even*
the Holy Spirit, whom the Father

Advocate Or, *Helper* Gr. *Paraclete.* [2] Or, *orphans* [3] Or, *and ye shall live*

will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

will send in my name, he shall
teach you all things, and bring to
your remembrance all that I said
27 unto you. Peace I leave with
you; my peace I give unto you
not as the world giveth, give
unto you. Let not your hear
be troubled, neither let it be fear
28 ful. Ye heard how I said to you
I go away, and I come unto you
If ye loved me, ye would have re
joiced, because I go unto the Fa
ther: for the Father is greate
29 than I. And now I have to
you before it come to pass, tha
when it is come to pass, ye ma
30 believe. I will no more spea
much with you, for the prin
of the world cometh: and h
31 hath nothing in me; but that th
world may know that I love th
Father, and as the Father ga
me commandment, even so I d
Arise, let us go hence.

15 I am the true vine, and my Fa-
2 ther is the husbandman. Every
branch in me that beareth not
fruit, he taketh it away: and
every *branch* that beareth fruit,
he cleanseth it, that it may bear
3 more fruit. Already ye are clean
because of the word which I have
4 spoken unto you. Abide in me,
and I in you. As the branch can-
not bear fruit of itself, except
it abide in the vine; so neither
can ye, except ye abide in me.

am the vine, ye *are* the
hes. He that abideth in me,
in him, the same bringeth forth
fruit; for without me ye can
thing.
f a man abide not in me, he is
orth as a branch, and is with-
and men gather them, and
hem into the fire, and they are
:d.
f ye abide in me, and my words
in you, ye shall ask what ye
ınd it shall be done unto you.
Herein is my Father glorified,
'e bear much fruit; so shall ye
y disciples.
As the Father hath loved me,
ve I loved you: continue ye in
ıve.
If ye keep my commandments,
ıall abide in my love; even as
e kept my Father's command-
s, and abide in his love.
These things have I spoken
you, that my joy might remain
u, and *that* your joy might be

This is my commandment, That
ve one another, as I have loved

Greater love hath no man than
hat a man lay down his life for
iends.
Ye are my friends, if ye do
soever I command you.
Henceforth I call you not serv-
for the servant knoweth not
his lord doeth: but I have

5 I am the vine, ye are the branches:
He that abideth in me, and I in him,
the same beareth much fruit: for
apart from me ye can do nothing.

6 If a man abide not in me, he is
cast forth as a branch, and is
withered; and they gather them,
and cast them into the fire, and
7 they are burned. If ye abide in
me, and my words abide in you,
ask whatsoever ye will, and it
8 shall be done unto you. Herein
[1]is my Father glorified, [2]that ye
bear much fruit; and *so* shall ye
9 be my disciples. Even as the Fa-
ther hath loved me, I also have
loved you: abide ye in my love.

10 If ye keep my commandments,
ye shall abide in my love; even
as I have kept my Father's com-
mandments, and abide in his love.
11 These things have I spoken unto
you, that my joy may be in you,
and *that* your joy may be fulfilled.

12 This is my commandment, that ye
love one another, even as I have
13 loved you. Greater love hath no
man than this, that a man lay down
14 his life for his friends. Ye are my
friends, if ye do the things which
15 I command you. No longer do I
call you [3]servants; for the [4]serv-
ant knoweth not what his lord
doeth: but I have called you

was [2] Many ancient authorities read *that ye bear much fruit, and be my disciples.* [3] Gr. *bond-*
t. [4] Gr. *bondservant.*

called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

friends; for all things
heard from my Father
16 made known unto you.
not choose me, but I cho
and appointed you, that y
go and bear fruit, and *th*
fruit should abide: that
ever ye shall ask of the
in my name, he may give

17 These things I command
18 ye may love one another.
world hateth you, [1]ye kn
it hath hated me before
19 you. If ye were of the
the world would love i
but because ye are not
world, but I chose you
the world, therefore the
20 hateth you. Remember t
that I said unto you, A [2]se
not greater than his lord.
persecuted me, they will a
secute you; if they kept m
21 they will keep yours also.
these things will they do u
for my name's sake, becau
22 know not him that sent
I had not come and spok
them, they had not had s
now they have no excuse
23 sin. He that hateth me ha
24 Father also. If I had n
among them the works
none other did, they had
sin: but now have they bo
and hated both me and my

[1] Or, *know ye* [2] Gr. *bondservant.*

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.*

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

25 But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me
26 without a cause. But when the [1]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [2]proceedeth from the Father, he
27 shall bear witness of me: [3]and ye also bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should not be
2 made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.
3 And these things will they do, because they have not known the
4 Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because
5 I was with you. But now I go unto him that sent me; and none of you asketh me, Whither go-
6 est thou? But because I have spoken these things unto you, sorrow hath filled your heart.

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.* [2] Or, *goeth forth from* [3] Or, *and bear ye also witness*

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [1]Comforter will not come unto you; but if I go, I will send him un-
8 to you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and
9 of judgement: of sin, because
10 they believe not on me; of righteousness, because I go to the Father, and ye behold me no
11 more; of judgement, because the prince of this world hath been
12 judged. I have yet many things to say unto you, but ye cannot
13 bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the
14 things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto
15 you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and
16 shall declare *it* unto you. A little while, and ye behold me no more; and again a little while,
17 and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my

18 They said therefore, What is this
that he saith, A little while? We
19 know not what he saith. Jesus
perceived that they were desirous
to ask him, and he said unto them,
Do ye inquire among yourselves
concerning this, that I said, A lit-
tle while, and ye behold me not,
and again a little while, and ye
20 shall see me? Verily, verily, I say
unto you, that ye shall weep and
lament, but the world shall re-
joice: ye shall be sorrowful, but
your sorrow shall be turned into
21 joy. A woman when she is in
travail hath sorrow, because her
hour is come: but when she is
delivered of the child, she remem-
bereth no more the anguish, for
the joy that a man is born into the
22 world. And ye therefore now
have sorrow: but I will see you
again, and your heart shall re-
joice, and your joy no one taketh
23 away from you. And in that day
ye shall [1]ask me nothing. Verily,
verily, I say unto you, If ye shall
ask anything of the Father, he
will give it you in my name.
24 Hitherto have ye asked nothing
in my name: ask, and ye shall
receive, that your joy may be
fulfilled.
25 These things have I spoken
unto you in [2]proverbs: the hour
cometh, when I shall no more
speak unto you in [2]proverbs,
but shall tell you plainly of the
26 Father. In that day ye shall ask

[1] Or, *ask me no question* [2] Or, *parables*

name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *to preserve his apostles,* 11 *in unity,* 17 *and truth,* 20 *to glorify them, and all other believers with him in heaven.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power

in my name: and I say not unto you, that I will [1]pray the Father
27 for you; for the Father himself loveth you, because ye have loved me, and have believed that I came
28 forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.
29 His disciples say, Lo, now speakest thou plainly, and speakest no
30 [2]proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that
31 thou camest forth from God. Jesus answered them, Do ye now
32 believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the
33 Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may
2 glorify thee: even as thou gavest

[1] Gr. *make request of.* [2] Or, *parable*

over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal
3 life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.
4 I glorified thee on the earth, having accomplished the work which thou
5 hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before
6 the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept
7 thy word. Now they know that all things whatsoever thou hast given
8 me are from thee: for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send
9 me. I [1]pray for them: I [1]pray not for the world, but for those whom thou hast given me; for
10 they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them.

11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*.

[1] Gr. *make request.*

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might
13 be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my
14 joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I
15 am not of the world. I [1]pray not that thou shouldest take them [2]from the world, but that thou shouldest keep them [2]from [3]the
16 evil *one*. They are not of the world, even as I am not of the
17 world. [4]Sanctify them in the
18 truth: thy word is truth. As thou didst send me into the world, even so sent I them into
19 the world. And for their sakes I [4]sanctify myself, that they themselves also may be sanctified in
20 truth. Neither for these only do I [1]pray, but for them also that believe on me through their word;
21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe
22 that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

[1] Gr. *make request.* [2] Gr. *out of.* [3] Or, *evil* [4] Or, *Consecrate*

23 I in them, and thou in me, that
y may be made perfect in one;
d that the world may know that
ou hast sent me, and hast loved
em, as thou hast loved me.

24 Father, I will that they also,
whom thou hast given me, be with me
where I am; that they may behold
my glory, which thou hast given me:
for thou lovedst me before the foun-
dation of the world.

25 O righteous Father, the world
hath not known thee: but I have
known thee, and these have known
that thou hast sent me.

26 And I have declared unto them
thy name, and will declare *it;* that
the love wherewith thou hast loved
me may be in them, and I in them.

CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas and Caiaphas.* 15 *Peter's denial.* 19 *Jesus examined before Caiaphas* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

WHEN Jesus had spoken these
words, he went forth with his
disciples over the brook Cedron,
where was a garden, into the which
he entered, and his disciples.

2 And Judas also, which betrayed
him, knew the place: for Jesus ofttimes
resorted thither with his disciples.

3 Judas then, having received a
band *of men* and officers from the
chief priests and Pharisees, cometh
thither with lanterns and torches and
weapons.

23 I in them, and thou in me, that
they may be perfected into one;
that the world may know that
thou didst send me, and lovedst
them, even as thou lovedst me.

24 Father, [1]that which thou hast
given me, I will that, where I am,
they also may be with me; that
they may behold my glory, which
thou hast given me: for thou
lovedst me before the foundation
25 of the world. O righteous Father,
the world knew thee not, but I
knew thee; and these knew that
26 thou didst send me; and I made
known unto them thy name, and
will make it known; that the love
wherewith thou lovedst me may
be in them, and I in them.

18 When Jesus had spoken these
words, he went forth with his dis-
ciples over the [2]brook [3]Kidron,
where was a garden, into the which
he entered, himself and his disci-
2 ples. Now Judas also, which be-
trayed him, knew the place: for Je-
sus oft-times resorted thither with
3 his disciples. Judas then, having re-
ceived the [4]band *of soldiers*, and offi-
cers from the chief priests and the
Pharisees, cometh thither with lan-
terns and torches and weapons.

[1] Many ancient authorities read *those whom.* [2] Or, *ravine* Gr. *winter-torrent.* [3] Or, *of the Cedars* [4] Or, *cohort*

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them,
5 Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was
6 standing with them. When therefore he said unto them, I am *he*, they went backward, and fell to
7 the ground. Again therefore he asked them, Whom seek ye? And
8 they said, Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these
9 go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me
10 I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's [1]servant, and cut off his right ear. Now the [1]servant's name was
11 Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the [2]band and the [3]chief captain, and the officers of the Jews,
13 seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which
14 was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

[1] Gr. *bondservant.* [2] Or, *cohort* [3] Or, *military tribune* Gr. *chiliarch.*

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high
16 priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and
17 brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not.
18 Now the [1]servants and the officers were standing *there*, having made [2]a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.
19 The high priest therefore asked Jesus of his disciples, and of his
20 teaching. Jesus answered him, I have spoken openly to the world; I ever taught in [3]synagogues, and in the temple, where all the Jews come together; and in secret
21 spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things
22 which I said. And when he had said this, one of the officers standing by struck Jesus [4]with his hand, saying, Answerest thou the high
23 priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest
24 thou me? Annas therefore sent

[1] Gr. *bondservants.* [2] Gr. *a fire of charcoal.* [3] Gr. *synagogue.* [4] Or, *with a rod.*

bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest

him bound unto Caiaphas
priest.
25 Now Simon Peter was
and warming himself. T
therefore unto him, Art t
one of his disciples? H
26 and said, I am not. On
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signifying by what ma
death he should die.
33 Pilate therefore enter
into the [2]palace, and calle
and said unto him, Art
34 King of the Jews? Jesus

[1] Gr. *bondservants.* [2] Gr. *Prætorium.*

thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

THEN Pilate therefore took Jesus, and scourged *him.*

2 And the soldiers platted a crown

ed, Sayest thou this of thyself, or did others tell it thee concerning
35 me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto
36 me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my [1]servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, [2]Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth
38 my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no
39 crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you
40 the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 Then Pilate therefore took Jesus,
2 and scourged him. And the soldiers plaited a crown of thorns,

[1] Or, *officers*: as in ver. 3, 12, 18, 22. [2] Or, *Thou sayest* it, *because I am a king.*

of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

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him in a purple garment; a
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11 Jesus answered him, Thou
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[1] Or, *with rods* [2] Gr. *Prætorium*. [3] Or, *authority*

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [1] speak-
13 eth against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in He-
14 brew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold,
15 your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We
16 have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

They took Jesus therefore:
17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:
18 where they crucified him, and with him two others, on either side one, and Jesus in the midst.
19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH,
20 THE KING OF THE JEWS. This title therefore read many of the Jews: [2] for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* in Latin, *and* in Greek.

[1] Or, *opposeth Cæsar* [2] Or, *for the place of the city where Jesus was crucified was nigh at hand*

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a

21 The chief priests of the Jews
fore said to Pilate, Write n
King of the Jews; but, that
22 I am King of the Jews.
answered, What I have
I have written.

23 The soldiers therefore
they had crucified Jesus, t
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27 Then saith he to the di
Behold, thy mother! An
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unto his own *home*.

28 After this Jesus, knowi
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29 saith, I thirst. There was se
a vessel full of vinegar: so t

[1] Or, *tunic*

sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be

32 taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was

33 crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his

34 legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood

35 and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.

36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not

37 be [1]broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body.

[1] Or, *crushed*

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity, and confession of Thomas.* 30 *The Scripture is sufficient to salvation.*

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and look-*

39 And there came also Nicod
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40 pound *weight*. So they to
body of Jesus, and bound
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41 Now in the place where h
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20 Now on the first *day* of the
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know not where they hav
3 him. Peter therefore went
and the other disciple, and
4 went toward the tomb. An
ran both together: and the
disciple outran Peter, and
5 first to the tomb; and sto
and looking in, he seeth the

[1] Some ancient authorities read *roll.*

ing in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes *lie*,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me

cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth 7 the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where

where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore

thou hast laid him, and I wi
16 him away. Jesus saith un
Mary. She turneth herse
saith unto him in Hebrew
boni; which is to say, [1] M
17 Jesus saith to her, [2] Touch n
for I am not yet ascende
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ren, and say to them, I
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18 Mary Magdalene comet
telleth the disciples, I have
the Lord; and *how that* h
said these things unto her.
19 When therefore it was ev
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20 them, Peace *be* unto you.
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The disciples therefore wer
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22 And when he had said th
breathed on them, and saitl
them, Receive ye the [3] Holy (
23 whose soever sins ye forgiv
are forgiven unto them;
soever *sins* ye retain, the
retained.
24 But Thomas, one of the t
called [4] Didymus, was not
25 them when Jesus came. The

[1] Or, *Teacher* [2] Or, *Take not hold on me* [3] Or, *Holy Spirit* [4] That is, *Twin.*

said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus shewed himself again to the disciples at

disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not

28 faithless, but believing. Thomas answered and said unto him, My

29 Lord and my God. Jesus saith unto him, Because thou hast seen me, [1]thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of his disciples, which are not written in this

31 book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the dis-

[1] Or, *hast thou believed?*

the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring

ciples at the sea of Tiberias
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2 There were together Simon I
and Thomas called [1] Didymu
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disciples came in the little
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bits off), dragging the net *fi*
9 fishes. So when they got
upon the land, they see [2] a fi
coals there, and [3] fish laid the
10 and [4] bread. Jesus saith
them, Bring of the fish whi

[1] That is, *Twin.* [2] Gr. *a fire of charcoal.* [3] Or, *a fish* [4] Or, *a loaf*

of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

11 have now taken. Simon Peter therefore went [1]up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the
12 net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the
13 Lord. Jesus cometh, and taketh the [2]bread, and giveth them, and
14 the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.
15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [3]John, [4]lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [5]love thee. He saith
16 unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of [3]John, [4]lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [5]love thee. He saith unto him, Tend
17 my sheep. He saith unto him the third time, Simon, *son* of [3]John, [5]lovest thou me? Peter was grieved because he said unto him the third time, [5]Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [6]knowest that I [5]love thee. Jesus saith unto
18 him, Feed my sheep. Verily, verily, I say unto thee, When thou

[1] Or, *aboard* [2] Or, *loaf* [3] Gr. *Joanes.* See ch. i. 42, margin. [4,5] *Love* in these places represents two different Greek words. [6] Or, *perceivest*

edst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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one, I suppose that even the
itself would not contain the
that should be written.

[1] Gr. *and this man, what?*

THE

ACTS OF THE APOSTLES.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

1 THE [1]former treatise I made, O Theophilus, concerning all that Jesus began both to do
2 and to teach, until the day in which he was received up, after that he had given commandment through the [2]Holy Ghost unto the apostles whom he had chosen:
3 to whom he also [3]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concern-
4 ing the kingdom of God: and, [4]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which,
5 *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized [5]with the Holy Ghost not many days hence.

[1] Gr. *first.* [2] Or, *Holy Spirit*: and so throughout this book. [3] Gr. *presented.* [4] Or, *eating with* [5] Or, *in*

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and

6 They therefore, when they come together, asked him, s
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7 And he said unto them, It
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10 their sight. And while the
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12 Then returned they unto
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Andrew, Philip and Thoma
tholomew and Matthew,
the son of Alphæus, and

[1] Or, *appointed by*

Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,)

16 Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore of these men which have companied with us all the time

the Zealot, and Judas *the* [1]*son* of
14 James. These all with one accord continued stedfastly in prayer, [2]with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [3]persons *gathered* together, about a hundred and
16 twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus.
17 For he was numbered among us, and received his [4]portion in this
18 ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed
19 out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama,
20 that is, The field of blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:
and,
His [5]office let another take.

21 Of the men therefore which have companied with us all the time

[1] Or, brother. See Jude 1. [2] Or, *with* certain *women* [3] Gr. *names.* [4] Or, *lot* [5] Gr. *overseership.*

that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all

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25 thou hast chosen, to tak
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away, that he might go
26 own place. And they gav
[2]for them; and the lot fell
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with the eleven apostles.

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2 all together in one place.
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a sound as of the rushing
mighty wind, and it filled a

[1] Or, *over* [2] Or, *unto* [3] Gr. *was being fulfilled.*

the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

house where they were sitting.
3 And there appeared unto them tongues [1] parting asunder, like as of fire; and it sat upon each one
4 of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking
7 in his own language. And they were all amazed and marvelled, saying, Behold, are not all these
8 which speak Galilæans? And how hear we, every man in our own language, wherein we were
9 born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cap-
10 padocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,
11 Cretans and Arabians, we do hear them speaking in our tongues the mighty works of
12 God. And they were all amazed, and were perplexed, saying one to another, What meaneth this?

[1] Or, *parting among them* Or, *distributing themselves*

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

13 But others mocking s
are filled with new wi
14 But Peter, standing
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[1] Or, *through* [2] Gr. *bondmen.* [3] Gr. *bondmaidens.*

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [1]mighty works and wonders and signs, which God did by him in the midst of you, even as ye
23 yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [2]lawless
24 men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be
25 holden of it. For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall [3]dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness [4]with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this

[1] Gr. *powers.* [2] Or, *men without the law* [3] Or, *tabernacle* [4] Or, *in thy presence*

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

30 day. Being therefore a prophet,
and knowing that God had sworn
with an oath to him, that of the
fruit of his loins [1]he would set
31 *one* upon his throne; he foresee-
ing *this* spake of the resurrec-
tion of the Christ, that neither
was he left in Hades, nor did his
32 flesh see corruption. This Jesus
did God raise up, [2]whereof we
33 all are witnesses. Being there-
fore [3]by the right hand of God
exalted, and having received of
the Father the promise of the
Holy Ghost, he hath poured forth
34 this, which ye see and hear. For
David ascended not into the
heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,
35 Till I make thine enemies the
footstool of thy feet.

36 Let [4]all the house of Israel there-
fore know assuredly, that God
hath made him both Lord and
Christ, this Jesus whom ye cruci-
fied.

37 Now when they heard *this*, they
were pricked in their heart, and
said unto Peter and the rest of
the apostles, Brethren, what shall
38 we do? And Peter *said* unto
them, Repent ye, and be baptized
every one of you in the name of
Jesus Christ unto the remission
of your sins; and ye shall re-
ceive the gift of the Holy Ghost

[1] Or, one *should sit* [2] Or, *of whom* [3] Or, *at* [4] Or, *every house*

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40 And with many other words he testified, and exhorted them, saying, Save yourselves from this

41 crooked generation. They then [1]that received his word were baptized: and there were added *unto them* in that day about three thou-

42 sand souls. And they continued stedfastly in the apostles' teaching and [2]fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done [3]by the apostles[4].

44 And all that believed were together, and had all things com-

45 mon; and they sold their possessions and goods, and parted them to all, according as any man had

46 need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of

47 heart, praising God, and having favour with all the people. And the Lord added [5]to them day by day those that were being saved.

[1] Or, *having received* [2] Or, *in fellowship* [3] Or, *through* [4] Many ancient authorities add *in Jerusalem; and great fear was upon all.* [5] Gr. *together.*

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the Scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

3 Now Peter and John w
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of prayer, *being* the nint
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9 God. And all the peop
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10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

10 and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran together unto them in the [1]porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2]man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [3]Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, 15 and killed the [4]Prince of life; whom God raised from the dead; 16 [5]whereof we are witnesses. And [6]by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that in ignorance ye did it, as did also

[1] Or, *portico* Or, *thing* [3] Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; xlii. 13; liii. 11. [4] Or, *Author* [5] Or, *of whom* [6] Or, *on the ground of*

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to

18 your rulers. But the things
God foreshewed by the
of all the prophets, that his
should suffer, he thus fu
19 Repent ye therefore, and
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26 Unto you first God, having
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[1] Or, *as* he raised up *me* [2] Gr. *covenanted.*

›less you, in turning away every ›ne of you from his iniquities.

CHAPTER IV.

1 The rulers of the Jews offended with Peter's ser-ion, 4 (though thousands of the people were converted at heard the word,) imprison him and John. 5 Af-r, upon examination Peter boldly avouching the lame an to be healed by the name of Jesus, and that by the me Jesus only we must be eternally saved, 13 they mmand him and John to preach no more in that ame, adding also threatening, 23 whereupon the hurch fleeth to prayer. 31 And God, by moving the lace where they were assembled, testified that he heard eir prayer: confirming the church with the gift of e Holy Ghost, and with mutual love and charity.

AND as they spake unto the peo-ple, the priests, and the captain f the temple, and the Sadducees, ame upon them,

2 Being grieved that they taught he people, and preached through esus the resurrection from the ead.

3 And they laid hands on them, nd put *them* in hold unto the next ay: for it was now eventide.

4 Howbeit many of them which ard the word believed; and the mber of the men was about five ›usand.

5 ¶ And it came to pass on the rrow, that their rulers, and elders, scribes,

And Annas the high priest, and ›phas, and John, and Alexander, as many as were of the kindred ıe high priest, were gathered her at Jerusalem.

6 And when they had set them midst, they asked, By what , or by what name, have ye this?

you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, [1] the priests and the captain of the temple and the Sad-2 ducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the 3 dead. And they laid hands on them, and put them in ward unto the morrow: for it was now even-4 tide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered 6 together in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kin-7 dred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye

[1] Some ancient authorities read *the chief priests.*

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell

8 done this? Then Peter
with the Holy Ghost, sai
them, Ye rulers of the
9 and elders, if we this day
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[1] Or, *in whom* [2] Or, *saved* [3] Or, *this* name [4] Gr. *sign.*

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l earth, and the sea, and
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manifest to all that dwell in Jerusalem; and we cannot deny
17 it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this
18 name. And they called them, and charged them not to speak at all nor teach in the name of
19 Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge
20 ye: for we cannot but speak the things which we saw and heard.
21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.
22 For the man was more than forty years old, on whom this [1]miracle of healing was wrought.
23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.
24 And they, when they heard it, lifted up their voice to God with one accord, and said, O [2]Lord, [3]thou that didst make the heaven and the earth and the sea, and all
25 that in them is: [4]who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,

[2] Or, *Master* [3] Or, *thou* art *he that did make* [4] The Greek text in this clause is some-

the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

And the peoples [1] imagine
things?
26 The kings of the earth
themselves in array,
And the rulers were gath
together,
Against the Lord, and ag
his [2] Anointed:
27 for of a truth in this city ag
thy holy Servant Jesus, w
thou didst anoint, both H
and Pontius Pilate, with the
tiles and the peoples of I
28 were gathered together, t
whatsoever thy hand and
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their threatenings: and
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31 Servant Jesus. And when
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possessed was his own; but
33 had all things common.
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rection of the Lord Jesus [4]:
great grace was upon them

[1] Or, *meditate* [2] Gr. *Christ.* [3] Gr. *bondservants.* [4] Some ancient authorities add *Chri*

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were
35 sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [1]exhortation), a Levite, a man
37 of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 While it remained, was it not

5 But a certain man named Ananias, with Sapphira his wife, sold
2 a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles'
3 feet. But Peter said, Ananias, why hath Satan filled thy heart to [2]lie to the Holy Ghost, and to keep back *part* of the price of
4 the land? Whiles it remained, did it not remain thine own? and

[1] Or, *consolation* [2] Or, *deceive*

thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man

after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the [1]young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his wife not knowing what was done came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join

[1] Gr. *younger.*

join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women:)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

himself to them: howbeit the
14 people magnified them; [1]and
believers were the more added
to the Lord, multitudes both of
15 men and women; insomuch that
they even carried out the sick
into the streets, and laid them
on beds and couches, that, as
Peter came by, at the least his
shadow might overshadow some
16 one of them. And there also
came together the multitude
from the cities round about Jerusalem, bringing sick folk, and
them that were vexed with unclean spirits: and they were
healed every one.

17 But the high priest rose up,
and all they that were with him
(which is the sect of the Sadducees), and they were filled with
18 jealousy, and laid hands on the
apostles, and put them in public
19 ward. But an angel of the Lord
by night opened the prison doors,
and brought them out, and said,
20 Go ye, and stand and speak in
the temple to the people all the
21 words of this Life. And when
they heard *this*, they entered into
the temple about daybreak, and
taught. But the high priest
came, and they that were with
him, and called the council together, and all the senate of the
children of Israel, and sent to
the prison-house to have them.

[1] Or, *and there were the more added* to them, *believing on the Lord*

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with

22 brought. But the officers
came found them not in th
on; and they returned, an
23 saying, The prison-hous
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31 a tree. Him did God exal

[1] Or, *at*

ht hand *to be* a Prince and a
r, for to give repentance to
and forgiveness of sins.
And we are his witnesses of
hings; and *so is* also the Holy
whom God hath given to
hat obey him.
When they heard *that*, they
ut *to the heart*, and took coun-
slay them.
Then stood there up one in
uncil, a Pharisee, named Ga-
a doctor of the law, had in
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little space;
And said unto them, Ye men
ael, take heed to yourselves
e intend to do as touching
nen.
For before these days rose up
as, boasting himself to be
ody; to whom a number of
about four hundred, joined
elves: who was slain; and all,
ny as obeyed him, were scat-
and brought to nought.
After this man rose up Judas of
e in the days of the taxing, and
way much people after him:
o perished; and all, *even* as
s obeyed him, were dispersed.
And now I say unto you, Re-
rom these men, and let them
for if this counsel or this
be of men, it will come to
t:
But if it be of God, ye cannot

his right hand *to be* a Prince and
a Saviour, for to give repent-
ance to Israel, and remission of
32 sins. And we are witnesses[1]
of these [2]things; [3]and *so is* the
Holy Ghost, whom God hath
given to them that obey him.

33 But they, when they heard this,
were cut to the heart, and were
34 minded to slay them. But there
stood up one in the council, a
Pharisee, named Gamaliel, a doc-
tor of the law, had in honour of
all the people, and commanded
to put the men forth a little while.
35 And he said unto them, Ye men
of Israel, take heed to yourselves
as touching these men, what ye
36 are about to do. For before
these days rose up Theudas, giv-
ing himself out to be somebody;
to whom a number of men, about
four hundred, joined themselves:
who was slain; and all, as many
as obeyed him, were dispersed,
37 and came to nought. After this
man rose up Judas of Galilee in
the days of the enrolment, and
drew away *some of the* people
after him: he also perished; and
all, as many as obeyed him, were
38 scattered abroad. And now I say
unto you, Refrain from these men,
and let them alone: for if this
counsel or this work be of men,
39 it will be overthrown: but if it is
of God, ye will not be able to

ancient authorities add *in him*. [2] Gr. *sayings*. [3] Some ancient authorities read *and God hath Holy Ghost to them that obey him.*

overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded •that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves con-

overthrow them; lest hap
be found even to be fi
40 against God. And to hi
agreed: and when the
called the apostles unto
they beat them and charge
not to speak in the name
41 sus, and let them go.
therefore departed from th
ence of the council, rejoici
they were counted worthy
42 fer dishonour for the Name
every day, in the temple
home, they ceased not to
and to preach Jesus *as* the

6 Now in these days, whe
number of the disciples wa
tiplying, there arose a mu
ing of the [1]Grecian Jews a
the Hebrews, because thei
ows were neglected in the
2 ministration. And the
called the multitude of th
ciples unto them, and saic
not [2]fit that we should f
the word of God, and
3 tables. [4]Look ye out the
brethren, from among you
men of good report, full
Spirit and of wisdom, wh
may appoint over this bu
4 But we will continue ste

[1] Gr. *Hellenists.* [2] Gr. *pleasing.* [3] Or, *minister to tables* [4] Some ancient authorities r
brethren, look ye out from among you.

lly to prayer, and to the min-
of the word.
¶ And the saying pleased the
e multitude: and they chose
hen, a man full of faith and of
Holy Ghost, and Philip, and Pro-
is, and Nicanor, and Timon,
Parmenas, and Nicolas a pro-
e of Antioch;
Whom they set before the apos-
and when they had prayed,
laid *their* hands on them.
And the word of God increased;
the number of the disciples
iplied in Jerusalem greatly;
a great company of the priests
obedient to the faith.
And Stephen, full of faith and
er, did great wonders and mir-
among the people.
¶ Then there arose certain of
synagogue, which is called *the*
gogue of the Libertines, and
nians, and Alexandrians, and
iem of Cilicia and of Asia, dis-
ig with Stephen.
And they were not able to re-
the wisdom and the spirit by
h he spake.
Then they suborned men,
h said, We have heard him
k blasphemous words against
es, and *against* God.
And they stirred up the peo-
and the elders, and the scribes,
came upon *him*, and caught
and brought *him* to the coun-

And set up false witnesses,
h said, This man ceaseth not to

in prayer, and in the ministry of
5 the word. And the saying pleased
the whole multitude: and they
chose Stephen, a man full of faith
and of the Holy Spirit, and
Philip, and Prochorus, and Ni-
canor, and Timon, and Parmenas,
and Nicolas a proselyte of An-
6 tioch: whom they set before the
apostles: and when they had
prayed, they laid their hands on
them.
7 And the word of God in-
creased; and the number of the
disciples multiplied in Jerusalem
exceedingly; and a great com-
pany of the priests were obedient
to the faith.
8 And Stephen, full of grace and
power, wrought great wonders
and signs among the people.
9 But there arose certain of them
that were of the synagogue called
the synagogue of the Libertines,
and of the Cyrenians, and of the
Alexandrians, and of them of
Cilicia and Asia, disputing with
10 Stephen. And they were not
able to withstand the wisdom and
the Spirit by which he spake.
11 Then they suborned men, which
said, We have heard him speak
blasphemous words against Mo-
12 ses, and *against* God. And they
stirred up the people, and the
elders, and the scribes, and came
upon him, and seized him, and
13 brought him into the council, and
set up false witnesses, which said,
This man ceaseth not to speak

speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inher-

words against this holy place,
14 and the law: for we have heard
him say, that this Jesus of Naza-
reth shall destroy this place, and
shall change the customs which
15 Moses delivered unto us. And
all that sat in the council, fasten-
ing their eyes on him, saw his
face as it had been the face of
an angel.

7 And the high priest said, Are
2 these things so? And he said,

Brethren and fathers, hearken.
The God of glory appeared unto
our father Abraham, when he
was in Mesopotamia, before he
3 dwelt in Haran, and said unto
him, Get thee out of thy land,
and from thy kindred, and come
into the land which I shall shew
4 thee. Then came he out of the
land of the Chaldæans, and dwelt
in Haran: and from thence, when
his father was dead, *God* removed
him into this land, wherein ye
5 now dwell: and he gave him no

in it, no, not *so much as* to
foot on: yet he promised
would give it to him for a
sion, and to his seed after
hen *as yet* he had no child.
nd God spake on this wise,
is seed should sojourn in
nge land; and that they
bring them into bondage,
treat *them* evil four hundred

nd the nation to whom they
e in bondage will I judge,
God: and after that shall
ome forth, and serve me in
ace.
nd he gave him the covenant
umcision: and so *Abraham*
Isaac, and circumcised him
ghth day; and Isaac *begat*
and Jacob *begat* the twelve
chs.
nd the patriarchs, moved
vy, sold Joseph into Egypt:
d was with him,
And delivered him out of all
lictions, and gave him favour
sdom in the sight of Pharaoh
f Egypt; and he made him
or over Egypt and all his

Now there came a dearth
ll the land of Egypt and
an, and great affliction: and
hers found no sustenance.
But when Jacob heard that
was corn in Egypt, he sent
r fathers first.
And at the second *time* Jo-
as made known to his breth-

inheritance in it, no, not so much
as to set his foot on: and he
promised that he would give it
to him in possession, and to his
seed after him, when *as yet* he
6 had no child. And God spake
on this wise, that his seed should
sojourn in a strange land, and
that they should bring them into
bondage, and entreat them evil,
7 four hundred years. And the
nation to which they shall be in
bondage will I judge, said God:
and after that shall they come
forth, and serve me in this place.

8 And he gave him the covenant
of circumcision: and so *Abraham*
begat Isaac, and circumcised him
the eighth day; and Isaac *begat*
Jacob, and Jacob the twelve pa-
9 triarchs. And the patriarchs,
moved with jealousy against Jo-
seph, sold him into Egypt: and
10 God was with him, and delivered
him out of all his afflictions, and
gave him favour and wisdom be-
fore Pharaoh king of Egypt; and
he made him governor over
11 Egypt and all his house. Now
there came a famine over all
Egypt and Canaan, and great
affliction: and our fathers found
12 no sustenance. But when Jacob
heard that there was corn in
Egypt, he sent forth our fathers
13 the first time. And at the second
time Joseph was made known to

ren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilely with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

his brethren; and Joseph's became manifest unto Ph

14 And Joseph sent, and call
him Jacob his father, and
kindred, threescore and
15 souls. And Jacob went
into Egypt; and he died, h
16 and our fathers; and the
carried over unto Sheche
laid in the tomb that Ab
bought for a price in sil
the sons of [1]Hamor in Sh

17 But as the time of the p
drew nigh, which God vouc
unto Abraham, the people
18 and multiplied in Egypt, til
arose another king over
19 which knew not Joseph.
same dealt subtilly with ou
and evil entreated our f
that [2]they should cast ou
babes to the end they mig
20 [3]live. At which season
was born, and was [4]exc
fair; and he was nourishe
21 months in his father's hous
when he was cast out, Ph
daughter took him up, and
22 ished him for her own son.
Moses was instructed in
wisdom of the Egyptians
he was mighty in his wor
23 works. But when he wa
nigh forty years old, it can
his heart to visit his brethr

[1] Gr. *Emmor.* [2] Or, *he* [3] Gr. *be preserved alive.* [4] Or, *fair unto God*

24 And seeing one *of them* suffer
rong, he defended *him*, and aveng-
l him that was oppressed, and
note the Egyptian:
25 For he supposed his brethren
ould have understood how that
od by his hand would deliver
iem; but they understood not.
26 And the next day he shewed
mself unto them as they strove,
id would have set them at one
gain, saying, Sirs, ye are breth-
n; why do ye wrong one to
iother?
27 But he that did his neigh-
our wrong thrust him away, say-
g, Who made thee a ruler and a
idge over us?
28 Wilt thou kill me, as thou
dst the Egyptian yesterday?
29 Then fled Moses at this say-
g, and was a stranger in the land
Madian, where he begat two
is.
30 And when forty years were
ired, there appeared to him in
wilderness of mount Sina an
el of the Lord in a flame of
in a bush.
When Moses saw *it*, he won-
l at the sight: and as he drew
to behold *it*, the voice of the
came unto him,
Saying, I *am* the God of thy
, the God of Abraham, and
d of Isaac, and the God of
Then Moses trembled, and
ot behold.
hen said the Lord to him,

24 children of Israel. And see
one *of them* suffer wrong, he
fended him, and avenged h
that was oppressed, smiting t
25 Egyptian: and he supposed th
his brethren understood how th
God by his hand was giving then
[1]deliverance; but they under-
26 stood not. And the day follow-
ing he appeared unto them as
they strove, and would have set
them at one again, saying, Sirs,
ye are brethren; why do ye
27 wrong one to another? But he
that did his neighbour wrong
thrust him away, saying, Who
made thee a ruler and a judge
28 over us? Wouldest thou kill
me, as thou killedst the Egyptian
29 yesterday? And Moses fled at
this saying, and became a so-
journer in the land of Midian,
30 where he begat two sons. And
when forty years were fulfilled,
an angel appeared to him in the
wilderness of mount Sinai, in a
31 flame of fire in a bush. And
when Moses saw it, he wondered
at the sight: and as he drew near
to behold, there came a voice of
32 the Lord, I am the God of thy
fathers, the God of Abraham,
and of Isaac, and of Jacob. And
Moses trembled, and durst not
33 behold. And the Lord said unto

[1] Or, *salvation*

Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out

him, Loose the shoes from thy
feet: for the place whereon thou
34 standest is holy ground. I have
surely seen the affliction of my
people which is in Egypt, and
have heard their groaning, and
am come down to deliver them:
and now come, I will send thee
35 into Egypt. This Moses who
they refused, saying, Who made
thee a ruler and a judge? him
hath God sent *to be* both a ruler
and a [1]deliverer with the hand
of the angel which appeared to
36 him in the bush. This man led
them forth, having wrought wonders
and signs in Egypt, and in
the Red sea, and in the wilder-
37 ness forty years. This is that
Moses, which said unto the chil-
dren of Israel, A prophet shall
God raise up unto you from
among your brethren, [2]like unto
38 me. This is he that was in the
[3]church in the wilderness with the
angel which spake to him in the
mount Sinai, and with our fathers:
who received living oracles to
39 give unto us: to whom our fathers
would not be obedient, but thrust
him from them, and turned back
40 in their hearts unto Egypt, say-
ing unto Aaron, Make us gods
which shall go before us: for as
for this Moses, which led us forth

[1] Gr. *redeemer.* [2] Or, *as* he raised up *me* [3] Or, *congregation*

land of Egypt, we wot not become of him.
nd they made a calf in days, and offered sacrifice ıe idol, and rejoiced in the)f their own hands.
hen God turned, and gave ıp to worship the host of ; as it is written in the book prophets, O ye house of Is- ıve ye offered to me slain ınd sacrifices *by the space of* :ars in the wilderness?

ea, ye took up the taberna- Ioloch, and the star of your emphan, figures which ye o worship them: and I will ou away beyond Babylon.

ur fathers had the taberna- vitness in the wilderness, as ıppointed, speaking unto Mo- t he should make it accord- he fashion that he had seen. Vhich also our fathers that fter brought in with Jesus : possession of the Gentiles, God drave out before the our fathers, unto the days id;
Vho found favour before ıd desired to find a taber-)r the God of Jacob.
ut Solomon built him a

lowbeit the Most High dwell-

out of the land of Egypt, we wot
41 not what is become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works
42 of their hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure
45 that he had seen. Which also our fathers, in their turn, brought in with [1]Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers,
46 unto the days of David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob.
47 But Solomon built him a house.
48 Howbeit the Most High dwell-

[1] Gr. *Jesus.*

eth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city,

eth not in *houses* made
hands; as saith the proph
49 The heaven is my thror
And the earth the foo
of my feet:
What manner of house v
build me? saith the L
Or what is the place
rest?
50 Did not my hand mal
these things?
51 Ye stiffnecked and unci
cised in heart and ears,
always resist the Holy
as your fathers did, so
52 Which of the prophets di
your fathers persecute? an
killed them which shewed
of the coming of the Rig
One; of whom ye have
become betrayers and m
53 ers; ye who received th
[1]as it was ordained by a
and kept it not.
54 Now when they heard
things, they were cut t
heart, and they gnashed o
55 with their teeth. But he,
full of the Holy Ghost, l
up stedfastly into heaven
saw the glory of God, and
standing on the right ha
56 God, and said, Behold, I s
heavens opened, and the
of man standing on the
57 hand of God. But they
out with a loud voice, and
ped their ears, and rushed
58 him with one accord; and

[1] Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

toned *him:* and the witnesses
lown their clothes at a young
s feet, whose name was Saul.
And they stoned Stephen,
g upon *God*, and saying, Lord
, receive my spirit.
And he kneeled down, and
with a loud voice, Lord, lay
his sin to their charge. And
he had said this, he fell
ɔ.

CHAPTER VIII.

*occasion of the persecution in Jerusalem, the
eing planted in Samaria, 5 by Philip the deacon,
ached, did miracles, and baptized many, among
Simon the sorcerer, a great seducer of the peo-
Peter and John come to confirm and enlarge
ch: where, by prayer and imposition of hands
he Holy Ghost, 18 when Simon would have
he like power of them, 20 Peter sharply reproving
crisy, and covetousness, and exhorting him to
ice, together with John preaching the word of
d, return to Jerusalem. 26 But the angel
Philip to teach and baptize the Ethiopian*

D Saul was consenting unto
iis death. And at that time there
ı great persecution against the
:h which was at Jerusalem; and
were all scattered abroad
ghout the regions of Judea
Samaria, except the apostles.
And devout men carried Ste-
to his burial, and made great
ntation over him.
As for Saul, he made havoc of
church, entering into every
e, and haling men and women
nitted *them* to prison.
Therefore they that were scat-
abroad went every where
:hing the word.
Then Philip went down to the

cast him out of the city, and
stoned him: and the witnesses
laid down their garments at the
feet of a young man named
59 Saul. And they stoned Ste-
phen, calling upon *the Lord*, and
saying, Lord Jesus, receive my
60 spirit. And he kneeled down,
and cried with a loud voice,
Lord, lay not this sin to their
charge. And when he had said
this, he fell asleep.

8 And Saul was consenting unto
his death.

And there arose on that day a
great persecution against the
church which was in Jerusalem:
and they were all scattered abroad
throughout the regions of Judæa
and Samaria, except the apostles.
2 And devout men buried Stephen,
and made great lamentation over
3 him. But Saul laid waste the
church, entering into every house,
and haling men and women com-
mitted them to prison.
4 They therefore that were scat-
tered abroad went about preach-
5 ing the word. And Philip went
down to the city of Samaria, and

city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Sa-

proclaimed unto them the C
6 And the multitudes gave
with one accord unto the
that were spoken by Philip
they heard, and saw the
7 which he did. [1]For *from*
of those which had unclea
its, they came out, crying
loud voice: and many tha
palsied, and that were lam
8 healed. And there was
joy in that city.

9 But there was a certai
Simon by name, which befc
in the city used sorcer
amazed the [2]people of Sa
giving out that himself wa
10 great one: to whom they a
heed, from the least to the
est, saying, This man is that
of God which is called
11 And they gave heed to hi
cause that of long time h
amazed them with his sor
12 But when they believed
preaching good tidings co
ing the kingdom of God a
name of Jesus Christ, the
baptized, both men and w
13 And Simon also himself be
and being baptized, he con
with Philip; and beholding
and great [3]miracles wrou
was amazed.

14 Now when the apostles
were at Jerusalem hear

[1] Or, *For many of those which had unclean spirits that cried with a loud voice came forth* [2] C
[3] Gr. *powers.*

ıad received the word of
ey sent unto them Peter and

Who, when they were come
prayed for them, that they
eceive the Holy Ghost:
For as yet he was fallen
one of them: only they were
d in the name of the Lord

hen laid they *their* hands on
nd they received the Holy

nd when Simon saw that
ı laying on of the apostles'
he Holy Ghost was given,
ed them money,
aying, Give me also this
that on whomsoever I lay
he may receive the Holy

ut Peter said unto him, Thy
perish with thee, because
ast thought that the gift
d may be purchased with

hou hast neither part nor
his matter: for thy heart is
ıt in the sight of God.
epent therefore of this thy
ıess, and pray God, if per-
e thought of thine heart may
iven thee.
or I perceive that thou art
gall of bitterness, and *in* the
f iniquity.
hen answered Simon, and
ray ye to the Lord for me,

Samaria had received the word
of God, they sent unto them
15 Peter and John: who, when they
were come down, prayed for
them, that they might receive the
16 Holy Ghost: for as yet he was
fallen upon none of them: only
they had been baptized into the
17 name of the Lord Jesus. Then
laid they their hands on them,
and they received the Holy
18 Ghost. Now when Simon saw
that through the laying on of the
apostles' hands the [1]Holy Ghost
was given, he offered them
19 money, saying, Give me also
this power, that on whomsoever
I lay my hands, he may receive
20 the Holy Ghost. But Peter said
unto him, Thy silver perish with
thee, because thou hast thought
to obtain the gift of God with
21 money. Thou hast neither part
nor lot in this [2]matter: for thy
heart is not right before God.

22 Repent therefore of this thy
wickedness, and pray the Lord,
if perhaps the thought of thy
23 heart shall be forgiven thee. For
I see that thou [3]art in the gall of
bitterness and in the bond of in-
24 iquity. And Simon answered
and said, Pray ye for me to the

ncient authorities omit *Holy.* [2] Gr. *word.* [3] Or, *wilt become gall* (or, *a gall root*) *of bitter-bond of iniquity.*

that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

Lord, that none of the things which ye have spoken come upon me.

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go [1]toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning

28 and sitting in his chariot, and was

29 reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this

30 chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest

31 thou what thou readest? And he said, How can I, except one shall guide me? And he besought Philip to come up and

32 sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

[1] Or, *at noon*

ı his humiliation his judg-
/as taken away: and who
eclare his generation? for
is taken from the earth.
.nd the eunuch answered
and said, I pray thee, of
speaketh the prophet this?
elf, or of some other man?
hen Philip opened his mouth,
an at the same Scripture, and
:d unto him Jesus.
.nd as they went on *their*
:y came unto a certain water:
: eunuch said, See, *here is*
what doth hinder me to be
ı?
.nd Philip said, If thou be-
with all thine heart, thou
And he answered and
believe that Jesus Christ is
ı of God.
\nd he commanded the
to stand still: and they
own both into the water,
hilip and the eunuch; and
tized him.
.nd when they were come
of the water, the Spirit of
rd caught away Philip, that
uch saw him no more: and
t on his way rejoicing.
ut Philip was found at Azo-
ınd passing through he
:d in all the cities, till he
ɔ Cesarea.

33 In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of
35 himself, or of some other? And Philip opened his mouth, and beginning from this scripture,
36 preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to
38 be baptized?[1] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch;
39 and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his
40 way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

ncient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

CHAPTER IX.

1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by

9 But Saul, yet breathin
ening and slaughter ag
disciples of the Lord, w
2 the high priest, and aske
letters to Damascus
synagogues, that if he fc
that were of the Way,
men or women, he mig
3 them bound to Jerusale
as he journeyed, it cam
that he drew nigh unto
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round about him a ligh
4 heaven: and he fell u
earth, and heard a voic
unto him, Saul, Saul, wh
5 cutest thou me? And
Who art thou, Lord?
said, I am Jesus whom t
6 secutest: but rise, and e
the city, and it shall be
7 what thou must do.
men that journeyed w
stood speechless, hear
[1]voice, but beholding

8 And Saul arose from th
and when his eyes were
he saw nothing; and

[1] Or, *sound*

the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that

him by the hand, and brought
9 him into Damascus. And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord.
11 And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for be-
12 hold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his
13 sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did
14 to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call
15 upon thy name. But the Lord said unto him, Go thy way: for he is a [1]chosen vessel unto me, to bear my name before the Gentiles and kings, and the children
16 of Israel: for I will shew him how many things he must suffer
17 for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou

[1] Gr. *vessel of election.*

thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and

mayest receive thy sight, and be
18 filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose
19 and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Da-
20 mascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of
21 God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before
22 the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel
24 together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they
25 might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.
27 But Barnabas took him, and

brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha,

brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of
28 Jesus. And he was with them
going in and going out at Jeru-
29 salem, preaching boldly in the name of the Lord: and he spake and disputed against the [1]Grecian Jews; but they went about
30 to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee and Samaria had peace, being [2]edified; and walking [3]in the fear of the Lord and [3]in the comfort of the Holy Ghost, was multiplied.

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints
33 which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was
34 palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.
35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha,

[1] Gr. *Hellenists.* [2] Gr. *builded up.* [3] Or, *by*

which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

which by interpretation is called [1]Dorcas: this woman was full of good works and almsdeeds
37 which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her
38 in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to
39 come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with
40 them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41 And he gave her his hand, and raised her up; and calling the saints and widows, he present-
42 ed her alive. And it became known throughout all Joppa: and many believed on the Lord.

43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

[1] That is, *Gazelle*.

CHAPTER X.

1 Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

10 Now *there was* a certain man
in Cæsarea, Cornelius by name,
a centurion of the band called
2 the Italian [1]band, a devout man,
and one that feared God with
all his house, who gave much
alms to the people, and prayed
3 to God alway. He saw in a vis-
ion openly, as it were about the
ninth hour of the day, an angel
of God coming in unto him, and
4 saying to him, Cornelius. And
he, fastening his eyes upon him,
and being affrighted, said, What
is it, Lord? And he said unto
him, Thy prayers and thine alms
are gone up for a memorial be-
5 fore God. And now send men
to Joppa, and fetch one Simon,
6 who is surnamed Peter: he
lodgeth with one Simon a tan-
ner, whose house is by the sea
7 side. And when the angel that
spake unto him was departed,
he called two of his household-
servants, and a devout soldier
of them that waited on him con-
8 tinually; and having rehearsed
all things unto them, he sent
them to Joppa.

[1] Or. *cohort*

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about
10 the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell
11 into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four cor-
12 ners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.
13 And there came a voice to him,
14 Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that
15 is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou com-
16 mon. And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood
18 before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging
19 there. And while Peter thought

, the Spirit said unto him, Be-
three men seek thee.
Arise therefore, and get thee
, and go with them, doubting
ıg: for I have sent them.
Then Peter went down to the
vhich were sent unto him from
elius; and said, Behold, I am
om ye seek: what *is* the cause
fore ye are come?
And they said, Cornelius the
rion, a just man, and one that
h God, and of good report
g all the nation of the Jews,
warned from God by a holy
to send for thee into his house,
o hear words of thee.
Then called he them in, and
d *them*. And on the morrow
went away with them, and
n brethren from Joppa accom-
d him.
And the morrow after they
ed into Cesarea. And Cor-
s waited for them, and had
l together his kinsmen and
friends.
And as Peter was coming in,
elius met him, and fell down
s feet, and worshipped *him*.
But Peter took him up, say-
Stand up; I myself also am a

And as he talked with him, he
in, and found many that were
together.
And he said unto them, Ye
how that it is an unlawful
for a man that is a Jew to

on the vision, the Spirit said
unto him, Behold, three men
20 seek thee. But arise, and get
thee down, and go with them,
nothing doubting: for I have
21 sent them. And Peter went
down to the men, and said, Be-
hold, I am he whom ye seek:
what is the cause wherefore ye
22 are come? And they said, Cor-
nelius a centurion, a righteous
man and one that feareth God,
and well reported of by all the
nation of the Jews, was warned
of God by a holy angel to send
for thee into his house, and to
23 hear words from thee. So he
called them in and lodged them.

And on the morrow he arose
and went forth with them, and
certain of the brethren from
24 Joppa accompanied him. And
on the morrow [1]they entered
into Cæsarea. And Cornelius
was waiting for them, having
called together his kinsmen and
25 his near friends. And when it
came to pass that Peter entered,
Cornelius met him, and fell down
at his feet, and worshipped him.
26 But Peter raised him up, saying,
Stand up; I myself also am a
27 man. And as he talked with
him, he went in, and findeth
28 many come together: and he
said unto them, Ye yourselves
know [2]how that it is an unlawful
thing for a man that is a Jew to

[1] Some ancient authorities read *he*. [2] Or, *how unlawful it is for a man &c.*

keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preach-

join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common or un-
29 clean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with
30 what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before
31 me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the
33 sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded
34 thee of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God
35 is no respecter of persons: but in every nation he that feareth him, and worketh righteousness,
36 is acceptable to him. [1]The word which he sent unto the children of Israel, preaching [2]good tidings

[1] Many ancient authorities read *He sent the word unto.* [2] Or, *the gospel*

ing peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because

of peace by Jesus Christ (he is
37 Lord of all) — that saying ye
yourselves know, which was pub-
lished throughout all Judæa, be-
ginning from Galilee, after the
baptism which John preached;
38 *even* Jesus of Nazareth, how that
God anointed him with the Holy
Ghost and with power: who
went about doing good, and
healing all that were oppressed
of the devil; for God was with
39 him. And we are witnesses of
all things which he did both in
the country of the Jews, and in
Jerusalem; whom also they slew,
40 hanging him on a tree. Him
God raised up the third day,
and gave him to be made mani-
41 fest, not to all the people, but
unto witnesses that were chosen
before of God, *even* to us, who
did eat and drink with him after
42 he rose from the dead. And he
charged us to preach unto the
people, and to testify that this is
he which is ordained of God *to*
be the Judge of quick and dead.
43 To him bear all the prophets
witness, that through his name
every one that believeth on him
shall receive remission of sins.

44 While Peter yet spake these
words, the Holy Ghost fell on
all them which heard the word.
45 And they of the circumcision
which believed were amazed,
as many as came with Peter,

that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered,

because that on the Gentiles also was poured out the gift of
46 the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered
47 Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?
48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had
2 received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
3 saying, Thou wentest in to men uncircumcised, and didst eat with
4 them. But Peter began, and expounded *the matter* unto them in
5 order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even
6 unto me: upon the which when I had fastened mine eyes, I con-

and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

sidered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and
7 fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter; kill and eat.
8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.
9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou
10 common. And this was done thrice: and all were drawn up
11 again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea
12 unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:
13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is
14 Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15 And as I began to speak, the Holy Ghost fell on them, even
16 as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized [1]with the

[1] Or, *in*

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

17 Holy Ghost. If then God
unto them the like gift as
also unto us, when we bel
on the Lord Jesus Christ
was I, that I could with
18 God? And when they
these things, they held
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19 They therefore that were
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in Jerusalem: and they sent
23 Barnabas as far as Antioch:
when he was come, and had
the grace of God, was glad
he exhorted them all, [2]that
purpose of heart they
24 cleave unto the Lord: fo
was a good man, and full c
Holy Ghost and of faith:
much people was added un

[1] Many ancient authorities read *Grecian Jews.* [2] Some ancient authorities read *that they would unto the purpose of their heart in the Lord.*

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

25 Lord. And he went forth to
26 Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [1]with the church, and taught much people; and that the disciples were called Christians first in Antioch.
27 Now in these days there came down prophets from Jerusalem
28 unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [2]the world: which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, determined to send [3]relief unto the brethren
30 that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to

12 Now about that time Herod the king put forth his hands to
2 afflict certain of the church. And he killed James the brother of
3 John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also.

[1] Gr. *in.* [2] Gr. *the inhabited earth.* [3] Gr. *for ministry.*

take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street;

And *those* were the days
4 leavened bread. And w
had taken him, he put
prison, and delivered him
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5 people. Peter therefo
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6 unto God for him. An
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7 prison. And behold, a
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were past the first and the
ward, they came unto t
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which opened to them of
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passed on through one

[1] Or, *through*

and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

and straightway the angel de-
11 parted from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the
12 Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered to-
13 gether and were praying. And when he knocked at the door of the gate, a maid came to answer,
14 named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before
15 the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his an-
16 gel. But Peter continued knocking: and when they had opened, they saw him, and were amazed.
17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and
18 went to another place. Now as soon as it was day, there was no small stir among the soldiers, what

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

NOW there were in the church that was at Antioch certain

19 was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1]put to death. And he went down from Judæa to Cæsarea, and tarried there.

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from
21 the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the [2]throne, and made an oration
22 unto them. And the people shouted, *saying*, The voice of
23 god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
24 But the word of God grew and multiplied.
25 And Barnabas and Saul returned [3]from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13 Now there were at Antioch in the church that was *there*

[1] Gr. *led away to death.* [2] Or, *judgement-seat* [3] Many ancient authorities read *to Jerusalem.*

prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I
3 have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they
5 sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their at-
6 tendant. And when they had gone through the whole island unto Paphos, they found a certain [1]sorcerer, a false prophet, a Jew, whose name was Bar-
7 Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the
8 word of God. But Elymas the [1]sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the pro-
9 consul from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes

[1] Gr. *Magus*: as in Matt. ii. 1, 7, 16.

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalt-

10 on him, and said, O full c
guile and all villany, thou
of the devil, thou enemy c
righteousness, wilt thou not
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11 Lord? And now, behold
hand of the Lord is upon
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mist and a darkness; and he
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13 Now Paul and his com
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to Perga in Pamphylia: and
departed from them and retu
14 to Jerusalem. But they, pa
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into the synagogue on the
15 bath day, and sat down.
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ing, Brethren, if ye have
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16 ple, say on. And Paul stoo
and beckoning with the
said,

Men of Israel, and ye that
17 God, hearken. The God of
people Israel chose our fat

[1] Or, *until*

ed the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me,

and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them
18 forth out of it. And for about the time of forty years [1]suffered he their manners in the wilder-
19 ness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four
20 hundred and fifty years: and after these things he gave *them* judges until Samuel the prophet.

21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the
22 space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart,
23 who shall do all my [2]will. Of this man's seed hath God according to promise brought unto Is-
24 rael a Saviour, Jesus; when John had first preached [3]before his coming the baptism of repentance to all the people of Israel.

25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me,

[1] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.
[2] Gr. *wills.* [3] Gr. *before the face of his entering in.*

whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

the shoes of whose feet I am not
26 worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of
27 this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by con-
28 demning *him*. And though they found no cause of death *in him*, yet asked they of Pilate that he
29 should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him
30 in a tomb. But God raised him
31 from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses
32 unto the people. And we bring you good tidings of the promise
33 made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *bles-*

Wherefore he saith also in
· *psalm*, Thou shalt not suffer
loly One to see corruption.
'or David, after he had served
ı generation by the will of
ll on sleep, and was laid unto
ers, and saw corruption:
ut he, whom God raised
aw no corruption.
Be it known unto you there-
en *and* brethren, that through
ın is preached unto you the
ness of sins:
nd by him all that believe
tified from all things, from
e could not be justified by
of Moses.
eware therefore, lest that
ıpon you, which is spoken
ıe prophets;
ehold, ye despisers, and won-
d perish: for I work a work
days, a work which ye shall
wise believe, though a man
it unto you.
nd when the Jews were gone
the synagogue, the Gentiles
ht that these words might be
d to them the next sabbath.
low when the congregation
oken up, many of the Jews
ligious proselytes followed
nd Barnabas; who, speak-
them, persuaded them to
e in the grace of God.
And the next sabbath day
most the whole city together
the word of God.

35 *ings* of David. Because he saith
also in another *psalm*, Thou wilt
not give thy Holy One to see
36 corruption. For David, after he
had [1] in his own generation served
the counsel of God, fell on sleep,
and was laid unto his fathers, and
37 saw corruption: but he whom
God raised up saw no corruption.
38 Be it known unto you therefore,
brethren, that through this man
is proclaimed unto you remission
39 of sins: and by him every one
that believeth is justified from all
things, from which he could not
be justified by the law of Moses.
40 Beware therefore, lest that come
upon *you*, which is spoken in the
prophets;
41 Behold, ye despisers, and won-
der, and [2] perish;
For I work a work in your days,
A work which ye shall in no
wise believe, if one declare
it unto you.

42 And as they went out, they
besought that these words might
be spoken to them the next sab-
43 bath. Now when the synagogue
broke up, many of the Jews and
of the devout proselytes followed
Paul and Barnabas: who, speak-
ing to them, urged them to con-
tinue in the grace of God.
44 And the next sabbath almost
the whole city was gathered to-
gether to hear the word of [3] God.

ved his own generation by the counsel of God. fell on sleep Or, *served his own generation, fell on counsel of God* [2] Or, *vanish away* [3] Many ancient authorities read *the Lord.*

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things
46 which were spoken by Paul, and [1]blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we
47 turn to the Gentiles. For so hath the Lord commanded us,

saying,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [2]God: and as many as were ordained to eternal life be-
49 lieved. And the word of the Lord was spread abroad through-
50 out all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of
51 their borders. But they shook off the dust of their feet against them, and came unto Iconium.
52 And the disciples were filled with joy and with the Holy Ghost.

[1] Or, *railed* [2] Many ancient authorities read *the Lord*.

CHAPTER XIV.

Barnabas are persecuted from Iconium. aul healeth a cripple, whereupon they are ls. 19 Paul is stoned. 21 They pass s churches, confirming the disciples in tience. 26 Returning to Antioch, they od had done with them.

: came to pass in Iconium, they went both together ynagogue of the Jews, and that a great multitude both ws and also of the Greeks

he unbelieving Jews stirred Gentiles, and made their vil affected against the

g time therefore abode they boldly in the Lord, which timony unto the word of , and granted signs and to be done by their hands. the multitude of the city ed: and part held with the l part with the apostles.

when there was an assault h of the Gentiles, and also ws with their rulers, to use ›itefully, and to stone them, / were ware of *it*, and fled stra and Derbe, cities of , and unto the region that nd about:

there they preached the

nd there sat a certain man , impotent in his feet, being from his mother's womb, er had walked:

same heard Paul speak: dfastly beholding him, and

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks be-
2 lieved. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.
3 Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their
4 hands. But the multitude of the city was divided; and part held with the Jews, and part with the
5 apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shame-
6 fully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round
7 about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb,
9 who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and

perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce

seeing that he had faith
10 [1]made whole, said with a
voice, Stand upright on th
And he leaped up and w
11 And when the multitude
what Paul had done, they
up their voice, saying i
speech of Lycaonia, The
are come down to us in th
12 ness of men. And they
Barnabas, [2]Jupiter; and
[3]Mercury, because he w
13 chief speaker. And the
of [2]Jupiter whose *temple* w
fore the city, brought oxe
garlands unto the gate
would have done sacrific
14 the multitudes. But wh
apostles, Barnabas and
heard of it, they rent the
ments, and sprang forth
15 the multitude, crying ou
saying, Sirs, why do ye
things? We also are m
like [4]passions with you, an
you good tidings, that ye
turn from these vain thing
the living God, who ma
heaven and the earth a
16 sea, and all that in them i
in the generations gone
fered all the nations to w
17 their own ways. And
left not himself without w
in that he did good, an
you from heaven rains an
ful seasons, filling your
18 with food and gladness.
with these sayings scar

[1] Or, *saved* [2] Gr. *Zeus.* [3] Gr. *Hermes.* [4] Or, *nature*

ined they the people, that they
ɔt done sacrifice unto them.
¶ And there came thither *cer-*
ɛws from Antioch and Iconium,
ersuaded the people, and, hav-
ɔned Paul, drew *him* out of the
upposing he had been dead.
Howbeit, as the disciples stood
about him, he rose up, and
into the city: and the next day
ɔarted with Barnabas to Derbe.
And when they had preached
ospel to that city, and had
t many, they returned again
stra, and *to* Iconium, and An-

Confirming the souls of the
les, *and* exhorting them to
ue in the faith, and that we
through much tribulation en-
ɛo the kingdom of God.
And when they had ordained
elders in every church, and had
d with fasting, they commend-
ɛm to the Lord, on whom they
ed.
And after they had passed
ghout Pisidia, they came to
hylia.
And when they had preached
ord in Perga, they went down
Attalia:
And thence sailed to Antioch,
whence they had been recom-
ed to the grace of God for the
which they fulfilled.
And when they were come,
ad gathered the church to-
r, they rehearsed all that God
lone with them, and how he

strained they the multitudes from
doing sacrifice unto them.
19 But there came Jews thither
from Antioch and Iconium: and
having persuaded the multitudes,
they stoned Paul, and dragged
him out of the city, supposing
20 that he was dead. But as the
disciples stood round about him,
he rose up, and entered into the
city: and on the morrow he went
forth with Barnabas to Derbe.
21 And when they had preached
the gospel to that city, and had
made many disciples, they re-
turned to Lystra, and to Icon-
22 ium, and to Antioch, confirming
the souls of the disciples, ex-
horting them to continue in the
faith, and that through many
tribulations we must enter into
23 the kingdom of God. And when
they had appointed for them elders in every church, and had
prayed with fasting, they com-
mended them to the Lord, on
24 whom they had believed. And
they passed through Pisidia, and
25 came to Pamphylia. And when
they had spoken the word in
Perga, they went down to At-
26 talia; and thence they sailed to
Antioch, from whence they had
been committed to the grace of
God for the work which they
27 had fulfilled. And when they
were come, and had gathered
the church together, they re-
hearsed all things that God had
done with them, and how that

had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

he had opened a door of
28 unto the Gentiles. And
tarried no little time with
disciples.

15 And certain men came
from Judæa and taught the b
ren, *saying*, Except ye be cir
cised after the custom of M
2 ye cannot be saved. And
Paul and Barnabas had no
dissension and questioning
them, *the brethren* appointed
Paul and Barnabas, and ce
other of them, should go u
Jerusalem unto the apc
and elders about this que
3 They therefore, being brc
on their way by the ch
passed through both Phœ
and Samaria, declaring the
version of the Gentiles:
they caused great joy unt
4 the brethren. And when
were come to Jerusalem,
were received of the churcl
the apostles and the elders
they rehearsed all things
5 God had done with them.
there rose up certain of the
of the Pharisees who beli
saying, It is needful to cir
cise them, and to charge
to keep the law of Moses.
6 And the apostles and the
ers were gathered togeth

d when there had been much
ıg, Peter rose up, and said
.em, Men *and* brethren, ye
ıow that a good while ago
ade choice among us, that
ntiles by my mouth should
e word of the gospel, and

d God, which knoweth the
bare them witness, giving
ıe Holy Ghost, even as *he*
ɔ us;
d put no difference between
them, purifying their hearts

ow therefore why tempt ye
put a yoke upon the neck
disciples, which neither our
nor we were able to bear?
ut we believe that through
ce of the Lord Jesus Christ
l be saved, even as they.

Then all the multitude kept
and gave audience to Bar-
nd Paul, declaring what mir-
ıd wonders God had wrought
the Gentiles by them.
And after they had held
eace, James answered, say-
en *and* brethren, hearken
e:
imeon hath declared how God
irst did visit the Gentiles, to
ıt of them a people for his

nd to this agree the words
ɔrophets; as it is written,
.fter this I will return, and

7 consider of this matter. And
when there had been much ques-
tioning, Peter rose up, and said
unto them,

Brethren, ye know how that
[1]a good while ago God made
choice among you, that by my
mouth the Gentiles should hear
the word of the gospel, and be-
8 lieve. And God, which knoweth
the heart, bare them witness, giv-
ing them the Holy Ghost, even
9 as he did unto us; and he made
no distinction between us and
them, cleansing their hearts by
10 faith. Now therefore why tempt
ye God, that ye should put a yoke
upon the neck of the disciples,
which neither our fathers nor
11 we were able to bear? But
we believe that we shall be saved
through the grace of the Lord
Jesus, in like manner as they.
12 And all the multitude kept si-
lence; and they hearkened unto
Barnabas and Paul rehearsing
what signs and wonders God had
wrought among the Gentiles by
13 them. And after they had held
their peace, James answered, say-
ing,

Brethren, hearken unto me:
14 Symeon hath rehearsed how first
God did visit the Gentiles, to
take out of them a people for
15 his name. And to this agree
the words of the prophets; as
it is written,
16 After these things I will return,

[1] Gr. *from early days.*

will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, sub-

And I will build again the t
nacle of David, which is f
And I will build again the
thereof,
And I will set it up:
17 That the residue of men
seek after the Lord,
And all the Gentiles,
whom my name is call
18 Saith the Lord, [1]who m
these things known
the beginning of the
19 Wherefore my judgement i
we trouble not them which
among the Gentiles turn to
20 but that we [2]write unto then
they abstain from the polli
of idols, and from fornicatio
from what is strangled, and
21 blood. For Moses from g
ations of old hath in ever
them that preach him, being
in the synagogues every sab
22 Then it seemed good t
apostles and the elders, wit
whole church, to choose me
of their company, and send
to Antioch with Paul and B
bas; *namely*, Judas called Ba
bas, and Silas, chief men a
23 the brethren: and they wrot
by them, The apostles an
elder brethren unto the bre
which are of the Gentiles i
tioch and Syria and Cilicia,
24 ing: Forasmuch as we have
that certain [3]which went ou
us have troubled you with

[1] Or, *who doeth these things* which were *known* [2] Or, *enjoin them* [3] Some ancient authorit
which went out.

verting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.*

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

subverting your souls; to whom
25 we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and
26 Paul, men that have hazarded their lives for the name of our
27 Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.
28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these ne-
29 cessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the
31 epistle. And when they had read it, they rejoiced for the [1]consola-
32 tion. And Judas and Silas, being themselves also prophets, [2]exhorted the brethren with many
33 words, and confirmed them. And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.[3]

[1] Or, *exhortation* [2] Or, *comforted* [3] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1 *Paul having circumcised Timothy,* 7 *and being called by the Spirit from one country to another,* 14 *converteth Lydia,* 16 *casteth out a spirit of divination.* 19 *For which cause he and Silas are whipped and imprisoned.* 26 *The prison doors are opened.* 31 *The jailer is converted,* 37 *and they are delivered.*

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

35 But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see*

37 how they fare. And Barnabas was minded to take with them John also, who was called Mark.

38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.

39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed

40 away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the

41 grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed: but his father

Vhich was well reported of by
ethren that were at Lystra and
m.
lim would Paul have to go
with him; and took and cir-
ised him because of the Jews
were in those quarters: for
new all that his father was a
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nd as they went through the
they delivered them the de-
or to keep, that were ordained
: apostles and elders which
ıt Jerusalem.
nd so were the churches es-
ıed in the faith, and increased
ıber daily.
low when they had gone
hout Phrygia and the re-
of Galatia, and were forbid-
f the Holy Ghost to preach
ord in Asia,
fter they were come to Mysia,
ıssayed to go into Bithynia:
e Spirit suffered them not.
nd they passing by Mysia
down to Troas.
nd a vision appeared to Paul
night; There stood a man
acedonia, and prayed him,
, Come over into Macedo-
ıd help us.
And after he had seen the
immediately we endeavour-
go into Macedonia, assuredly
ing that the Lord had called
to preach the gospel unto

Therefore loosing from Troas,
me with a straight course to

2 was a Greek. The same was
well reported of by the brethren
that were at Lystra and Iconium.
3 Him would Paul have to go forth
with him; and he took and cir-
cumcised him because of the Jews
that were in those parts: for they
all knew that his father was a
4 Greek. And as they went on
their way through the cities, they
delivered them the decrees for
to keep, which had been ordain-
ed of the apostles and elders
5 that were at Jerusalem. So the
churches were strengthened in
the faith, and increased in num-
ber daily.
6 And they went through the re-
gion of Phrygia and Galatia, hav-
ing been forbidden of the Holy
Ghost to speak the word in Asia;
7 and when they were come over
against Mysia, they assayed to
go into Bithynia; and the Spirit
8 of Jesus suffered them not; and
passing by Mysia, they came
9 down to Troas. And a vision
appeared to Paul in the night;
There was a man of Macedonia
standing, beseeching him, and say-
ing, Come over into Macedonia,
10 and help us. And when he had
seen the vision, straightway we
sought to go forth into Macedo-
nia, concluding that God had
called us for to preach the gospel
unto them.

11 Setting sail therefore from Tro-
as, we made a straight course to

Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee

Samothrace, and the day
12 ing to Neapolis; and from
to Philippi, which is a
Macedonia, the first of t
trict, a *Roman* colony: a
were in this city tarrying
13 days. And on the sabba
we went forth without th
by a river side, where w
posed there was a place o
er; and we sat down, and
unto the women which we
14 together. And a certain
named Lydia, a seller of
of the city of Thyatira, o
worshipped God, heard us
heart the Lord opened,
heed unto the things whic
15 spoken by Paul. And wh
was baptized, and her hou
she besought us, saying
have judged me to be fai
the Lord, come into my
and abide *there*. And sh
strained us.
16 And it came to pass,
were going to the place of
that a certain maid hav
spirit of divination met us
brought her masters muc
17 by soothsaying. The sam
lowing after Paul and us
out, saying, These men ar
vants of the Most High
which proclaim unto you [3]t
18 of salvation. And this s
for many days. But Paul
sore troubled, turned and
the spirit, I charge thee

[1] Gr. *a spirit, a Python.* [2] Gr. *bondservants.* [3] Or, *a way*

ame of Jesus Christ to come
ıer. And he came out the
our.
And when her masters saw
e hope of their gains was
hey caught Paul and Silas,
ew *them* into the market-
nto the rulers,
And brought them to the
ates, saying, These men, be-
ws, do exceedingly trouble
/,
nd teach customs, which are
ful for us to receive, neither
rve, being Romans.
nd the multitude rose up to-
against them; and the mag-
rent off their clothes, and
nded to beat *them*.
nd when they had laid many
upon them, they cast *them*
ison, charging the jailer to
ıem safely:
Who, having received such a
thrust them into the inner
and made their feet fast in
cks.
And at midnight Paul and
ayed, and sang praises unto
nd the prisoners heard them.
And suddenly there was a
arthquake, so that the foun-
of the prison were shaken:
mediately all the doors were
, and every one's bands were

nd the keeper of the prison
g out of his sleep, and seeing
ion doors open, he drew out

name of Jesus Christ to come
out of her. And it came out
that very hour.

19 But when her masters saw that
the hope of their gain was [1]gone,
they laid hold on Paul and Silas,
and dragged them into the mar-
20 ketplace before the rulers, and
when they had brought them unto
the [2]magistrates, they said, These
men, being Jews, do exceedingly
21 trouble our city, and set forth
customs which it is not lawful for
us to receive, or to observe, be-
22 ing Romans. And the multitude
rose up together against them:
and the [2]magistrates rent their
garments off them, and com-
manded to beat them with rods.
23 And when they had laid many
stripes upon them, they cast them
into prison, charging the jailor to
24 keep them safely: who, having
received such a charge, cast them
into the inner prison, and made
25 their feet fast in the stocks. But
about midnight Paul and Silas
were praying and singing hymns
unto God, and the prisoners were
26 listening to them; and suddenly
there was a great earthquake, so
that the foundations of the prison-
house were shaken: and imme-
diately all the doors were opened;
and every one's bands were
27 loosed. And the jailor being
roused out of sleep, and seeing
the prison doors open, drew his

[1] Gr. *come out.* [2] Gr. *prætors.*

his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

sword, and was about to ki
self, supposing that the pri
28 had escaped. But Paul cri
a loud voice, saying, Do t
no harm: for we are all
29 And he called for light
sprang in, and, tremblir
fear, fell down before Pa
30 Silas, and brought them o
said, Sirs, what must I dc
31 saved? And they said, I
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be saved, thou and thy
32 And they spake the word
Lord unto him, with all tha
33 in his house. And he tool
the same hour of the nigl
washed their stripes; an
baptized, he and all his,
34 diately. And he brought
up into his house, and set
before them, and rejoiced g
with all his house, [3]havir
lieved in God.

35 But when it was day, the
istrates sent the [5]serjeant
36 ing, Let those men go.
the jailor reported the
to Paul, *saying*, The [4]magi
have sent to let you go
therefore come forth, and
37 peace. But Paul said unto
They have beaten us pu
uncondemned, men that a
mans, and have cast us int
on; and do they now cast
privily? nay verily; but le
come themselves and bri

[1] Some ancient authorities read *God.* [2] Gr. *a table.* [3] Or, *having believed God* [4] Gr. *prætors.* [5] G

And the serjeants told these
unto the magistrates: and
eared, when they heard that
were Romans.
And they came and besought
and brought *them* out, and de-
them to depart out of the city.
And they went out of the
, and entered into *the house*
dia: and when they had seen
ethren, they comforted them,
eparted.

CHAPTER XVII.

l preacheth at Thessalonica, 4 where some nd others persecute him. 10 He is sent to nd preacheth there. 13 Being persecuted at ica, 15 he cometh to Athens, and disputeth, cheth the living God to them unknown, 34 many are converted unto Christ.

N when they had passed
rough Amphipolis and Apol-
they came to Thessalonica,
was a synagogue of the Jews:
nd Paul, as his manner was,
in unto them, and three sab-
lays reasoned with them out
Scriptures,
)pening and alleging, that
must needs have suffered,
sen again from the dead; and
is Jesus, whom I preach unto
; Christ.
nd some of them believed,
)nsorted with Paul and Silas;
f the devout Greeks a great
ude, and of the chief women
few.
But the Jews which believed
noved with envy, took unto
certain lewd fellows of the

38 out. And the [1]serjeants report-
ed these words unto the [2]magis-
trates: and they feared, when
they heard that they were Ro-
39 mans; and they came and be-
sought them; and when they
had brought them out, they ask-
ed them to go away from the
40 city. And they went out of the
prison, and entered into *the house of* Lydia: and when they had
seen the brethren, they [3]com-
forted them, and departed.

17 Now when they had passed
through Amphipolis and Apol-
lonia, they came to Thessalonica,
where was a synagogue of the
2 Jews: and Paul, as his custom
was, went in unto them, and for
three [4]sabbath days reasoned
with them from the scriptures,
3 opening and alleging, that it be-
hoved the Christ to suffer, and
to rise again from the dead;
and that this Jesus, whom, *said he*, I proclaim unto you, is the
4 Christ. And some of them were
persuaded, and consorted with
Paul and Silas; and of the de-
vout Greeks a great multitude,
and of the chief women not a
5 few. But the Jews, being moved
with jealousy, took unto them
certain vile fellows of the rab-

[1] Gr. *lictors.* [2] Gr. *prætors.* [3] Or, *exhorted* [4] Or, *weeks*

baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the

ble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the
6 people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned [1]the world upside down are come hither also;
7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there
8 is another king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they
9 heard these things. And when they had taken security from Jason and the rest, they let them go.
10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. Now these
11 were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were
12 so. Many of them therefore believed; also of the Greek women of honourable estate, and of men,
13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multi-
14 tudes. And then immediately the

[1] Gr. *the inhabited earth.*

n sent away Paul to go as it
) the sea: but Silas and Ti-
s abode there still.
.nd they that conducted Paul
t him unto Athens: and re-
a commandment unto Silas
notheus for to come to him
speed, they departed.
Now while Paul waited for
: Athens, his spirit was stir-
him, when he saw the city
given to idolatry.
herefore disputed he in the
gue with the Jews, and with
out persons, and in the mar-
ly with them that met with

hen certain philosophers of
icureans, and of the Stoics,
tered him. And some said,
will this babbler say? other
He seemeth to be a setter
f strange gods: because he
:d unto them Jesus, and the
ction.
nd they took him, and brought
o Areopagus, saying, May we
hat this new doctrine, where-
speakest, *is?*
or thou bringest certain
things to our ears: we would
herefore what these things

For all the Athenians, and
rs which were there, spent
ne in nothing else, but either
)r to hear some new thing.)
Then Paul stood in the midst
s' hill, and said, *Ye* men of

brethren sent forth Paul to go as
far as to the sea: and Silas and
15 Timothy abode there still. But
they that conducted Paul brought
him as far as Athens: and receiv-
ing a commandment unto Silas
and Timothy that they should
come to him with all speed, they
departed.
16 Now while Paul waited for them
at Athens, his spirit was provoked
within him, as he beheld the city
17 full of idols. So he reasoned in
the synagogue with the Jews and
the devout persons, and in the mar-
ketplace every day with them that
18 met with him. And certain also
of the Epicurean and Stoic phil-
osophers encountered him. And
some said, What would this bab-
bler say? other some, He seem-
eth to be a setter forth of strange
[1]gods: because he preached Je-
19 sus and the resurrection. And
they took hold of him, and brought
him [2]unto [3]the Areopagus, say-
ing, May we know what this new
teaching is, which is spoken by
20 thee? For thou bringest certain
strange things to our ears: we
would know therefore what these
21 things mean. (Now all the Athen-
ians and the strangers sojourning
there [4]spent their time in nothing
else, but either to tell or to hear
22 some new thing.) And Paul stood
in the midst of the Areopagus,
and said,

Ye men of Athens, in all things

[1] Or, *demons.* [2] Or, *before* [3] Or, *the hill of Mars* [4] Or, *had leisure for nothing else*

Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

I perceive that ye are somewhat
23 [1]superstitious. For as I passed
along, and observed the objects
of your worship, I found also an
altar with this inscription, [2]TO AN
UNKNOWN GOD. What therefore
ye worship in ignorance, this set
24 I forth unto you. The God that
made the world and all things
therein, he, being Lord of heaven
and earth, dwelleth not in [3]tem-
25 ples made with hands; neither
is he served by men's hands, as
though he needed any thing, see-
ing he himself giveth to all life,
26 and breath, and all things; and
he made of one every nation of
men for to dwell on all the face
of the earth, having determined
their appointed seasons, and the
27 bounds of their habitation; that
they should seek God, if happily
they might feel after him, and
find him, though he is not far
28 from each one of us: for in him
we live, and move, and have our
being; as certain even of your
own poets have said, For we are
29 also his offspring.[4] Being then
the offspring of God, we ought
not to think that [4]the Godhead
is like unto gold, or silver, or
stone, graven by art and device
30 of man. The times of ignorance
therefore God overlooked; but
now he [5]commandeth men that
they should all everywhere re-

[1] Or, *religious* [2] Or, *TO THE UNKNOWN GOD.* [3] Or, *sanctuaries* [4] Or, *that which is divine* [5] Some ancient authorities read *declareth to men.*

Because he hath appointed a
. the which he will judge the
in righteousness by *that* man
he hath ordained; *whereof* he
ven assurance unto all *men*, in
hath raised him from the dead.
‖ And when they heard of the
ection of the dead, some mock-
ıd others said, We will hear
gain of this *matter*.
So Paul departed from among

Howbeit certain men clave
im, and believed: among the
was Dionysius the Areopagite,
woman named Damaris, and
with them.

CHAPTER XVIII.

*laboureth with his hands, and preacheth at
the Gentiles. 9 The Lord encourageth him
n. 12 He is accused before Gallio the deputy,
nissed. 18 Afterwards passing from city to
rengtheneth the disciples. 24 Apollos, being
ectly instructed by Aquila and Priscilla, 28
Christ with great efficacy.*

ER these things Paul depart-
l from Athens, and came to
h;
nd found a certain Jew named
, born in Pontus, lately come
Italy, with his wife Priscilla,
se that Claudius had com-
d all Jews to depart from
) and came unto them.
nd because he was of the
craft, he abode with them, and
ht: (for by their occupation
ere tentmakers.)
nd he reasoned in the syna-
every sabbath, and persuaded
ws and the Greeks.

pent: inasmuch as he hath appointed a day, in the which he will judge [1]the world in righteousness [2]by [3]the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this
33 yet again. Thus Paul went out
34 from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 After these things he departed from Athens, and came to Cor-
2 inth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome:
3 and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they
4 were tentmakers. And he reasoned in the synagogue every sabbath, and [4]persuaded Jews and Greeks.

[1] Gr. *the inhabited earth.* [2] Gr. *in.* [3] Or, *a man* [4] Gr. *sought to persuade.*

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was
6 the Christ. And when they opposed themselves, and [1]blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I
7 will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.
8 And Crispus, the ruler of the synagogue, [2]believed in the Lord with all his house; and many of the Corinthians hearing believed,
9 and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this
11 city. And he dwelt *there* a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment-seat,
13 saying, This man persuadeth men to worship God

[1] Or, *railed* [2] Gr. *believed the Lord.*

14 And when Paul was now about
o open *his* mouth, Gallio said unto
he Jews, If it were a matter of
wrong or wicked lewdness, O *ye*
ews, reason would that I should
ear with you:
15 But if it be a question of words
nd names, and *of* your law, look ye
o *it;* for I will be no judge of such
matters.
16 And he drave them from the
judgment seat.
17 Then all the Greeks took Sos-
thenes, the chief ruler of the syna-
gogue, and beat *him* before the
judgment seat. And Gallio cared
for none of those things.
18 ¶ And Paul *after this* tarried
there yet a good while, and then
took his leave of the brethren, and
sailed thence into Syria, and with
him Priscilla and Aquila; having
shorn *his* head in Cenchrea: for he
had a vow.
19 And he came to Ephesus, and
left them there: but he himself en-
tered into the synagogue, and rea-
soned with the Jews.
20 When they desired *him* to
tarry longer time with them, he con-
sented not;
21 But bade them farewell, say-
ing, I must by all means keep this
feast that cometh in Jerusalem: but
I will return again unto you, if God
will. And he sailed from Ephesus.
22 And when he had landed at
Cesarea, and gone up, and saluted
the church, he went down to An-
tioch.

14 contrary to the law. But when
Paul was about to open his mouth,
Gallio said unto the Jews, If in-
deed it were a matter of wrong
or of wicked villany, O ye Jews,
reason would that I should bear
15 with you: but if they are ques-
tions about words and names and
your own law, look to it your-
selves; I am not minded to be a
16 judge of these matters. And he
drave them from the judgement-
17 seat. And they all laid hold on
Sosthenes, the ruler of the syna-
gogue, and beat him before the
judgement-seat. And Gallio
cared for none of these things.

18 And Paul, having tarried after
this yet many days, took his leave
of the brethren, and sailed thence
for Syria, and with him Priscilla
and Aquila; having shorn his
head in Cenchreæ: for he had a
19 vow. And they came to Ephesus,
and he left them there: but he
himself entered into the syna-
gogue, and reasoned with the
20 Jews. And when they asked
him to abide a longer time, he
21 consented not; but taking his
leave of them, and saying, I will
return again unto you, if God
will, he set sail from Ephesus.
22 And when he had landed at
Cæsarea, he went up and saluted
the church, and went down to

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the Scriptures that Jesus was Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the townclerk.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper

23 Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, [1]a learned man, came to Ephesus; and he was mighty in the scriptures. 25 This man had been [2]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. 27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [3]helped them much which had believed through grace: 28 for he powerfully confuted the Jews, [4]*and that* publicly, shewing by the scriptures that Jesus was the Christ.

19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper

[1] Or, *an eloquent man* [2] Gr. *taught by word of mouth.* [3] Or, *helped much through grace them which believed* [4] Or, *shewing publicly*

:ame to Ephesus; and find-
:ain disciples,
: said unto them, Have ye re-
the Holy Ghost since ye be-
And they said unto him,
ıve not so much as heard
r there be any Holy Ghost.
ıd he said unto them, Unto
ıen were ye baptized? And
id, Unto John's baptism.
ıen said Paul, John verily bap-
/ith the baptism of repent-
aying unto the people, that
ıould believe on him which
come after him, that is, on
Jesus.
hen they heard *this*, they were
d in the name of the Lord

ıd when Paul had laid *his*
upon them, the Holy Ghost
n them; and they spake with
s, and prophesied.
ıd all the men were about

ıd he went into the syna-
and spake boldly for the
of three months, disputing
rsuading the things concern-
kingdom of God.
ıt when divers were hard-
ınd believed not, but spake
that way before the multi-
ıe departed from them, and
:ed the disciples, disputing
the school of one Tyrannus.
\nd this continued by the
)f two years; so that all they
dwelt in Asia heard the word

country came to Ephesus, and
2 found certain disciples: and he
said unto them, Did ye receive
the Holy Ghost when ye believed?
And they *said* unto him, Nay, we
did not so much as hear whether
3 [1]the Holy Ghost was *given*. And
he said, Into what then were ye
baptized? And they said, Into
4 John's baptism. And Paul said,
John baptized with the baptism
of repentance, saying unto the
people, that they should believe
on him which should come after
5 him, that is, on Jesus. And when
they heard this, they were bap-
tized into the name of the Lord
6 Jesus. And when Paul had laid
his hands upon them, the Holy
Ghost came on them; and they
spake with tongues, and prophe-
7 sied. And they were in all about
twelve men.

8 And he entered into the syna-
gogue, and spake boldly for the
space of three months, reasoning
and persuading *as to* the things
concerning the kingdom of God.
9 But when some were hardened
and disobedient, speaking evil
of the Way before the multitude,
he departed from them, and sep-
arated the disciples, reasoning
daily in the school of Tyrannus.
10 And this continued for the space
of two years; so that all they
which dwelt in Asia heard the

[1] Or, *there is a Holy Ghost*

of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price

word of the Lord, both
11 and Greeks. And God w
special [1]miracles by the ha
12 Paul: insomuch that ur
sick were carried away fi
body handkerchiefs or
and the diseases departe
them, and the evil spirit
13 out. But certain also
strolling Jews, exorcists
upon them to name ove
which had the evil spir
name of the Lord Jesus,
I adjure you by Jesus who
14 preacheth. And there wer
sons of one Sceva, a Jew,
15 priest, which did this. A
evil spirit answered and sa
them, Jesus I [2]know, and
16 know; but who are ye?
the man in whom the evi
was leaped on them, an
tered both of them, and pr
against them, so that th
out of that house nake
17 wounded. And this
known to all, both Jew
Greeks, that dwelt at Ep
and fear fell upon them
the name of the Lord Jes
18 magnified. Many also o
that had believed came, c
ing, and declaring their

19 And not a few of them tha
tised [3]curious arts brough
books together, and burne
in the sight of all: an
counted the price of the

[1] Gr. *powers.* [2] Or, *recognise* [3] Or, *magical*

em, and found *it* fifty thousand
of silver.
So mightily grew the word of
and prevailed.
¶ After these things were
l, Paul purposed in the spirit,
he had passed through Ma-
ia and Achaia, to go to Jeru-
, saying, After I have been
, I must also see Rome.
So he sent into Macedonia
of them that ministered unto
Timotheus and Erastus; but
mself stayed in Asia for a sea-

And the same time there arose
nall stir about that way.
For a certain *man* named De-
us, a silversmith, which made
shrines for Diana, brought no
gain unto the craftsmen;
Whom he called together with
orkmen of like occupation, and
Sirs, ye know that by this craft
ave our wealth.
Moreover ye see and hear,
not alone at Ephesus, but al-
throughout all Asia, this Paul
persuaded and turned away
people, saying that they be no
which are made with hands:
So that not only this our craft
danger to be set at nought;
lso that the temple of the great
ess Diana should be despised,
her magnificence should be
oyed, whom all Asia and the
l worshippeth.
And when they heard *these*

found it fifty thousand pieces of
20 silver. So mightily grew the
word of the Lord and prevailed.
21 Now after these things were
ended, Paul purposed in the spir-
it, when he had passed through
Macedonia and Achaia, to go to
Jerusalem, saying, After I have
been there, I must also see Rome.
22 And having sent into Macedonia
two of them that ministered unto
him, Timothy and Erastus, he
himself stayed in Asia for a while.
23 And about that time there
arose no small stir concerning
24 the Way. For a certain man
named Demetrius, a silversmith,
which made silver shrines of
[1]Diana, brought no little busi-
25 ness unto the craftsmen; whom
he gathered together, with the
workmen of like occupation, and
said, Sirs, ye know that by this
business we have our wealth.
26 And ye see and hear, that not
alone at Ephesus, but almost
throughout all Asia, this Paul
hath persuaded and turned away
much people, saying that they be
no gods, which are made with
27 hands: and not only is there
danger that this our trade come
into disrepute; but also that the
temple of the great goddess
[1]Diana be made of no account,
and that she should even be de-
posed from her magnificence,
whom all Asia and [2]the world
28 worshippeth. And when they

[1] Gr. *Artemis.* [2] Gr. *the inhabited earth.*

sayings, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things

heard this, they were filled with
wrath, and cried out, saying, Great
29 *is* [1]Diana of the Ephesians. And
the city was filled with the con-
fusion: and they rushed with one
accord into the theatre, having
seized Gaius and Aristarchus,
men of Macedonia, Paul's com-
30 panions in travel. And when
Paul was minded to enter in unto
the people, the disciples suffered
31 him not. And certain also of the
[2]chief officers of Asia, being his
friends, sent unto him, and be-
sought him not to adventure him-
32 self into the theatre. Some
therefore cried one thing, and
some another: for the assembly
was in confusion; and the more
part knew not wherefore they
33 were come together. [3]And they
brought Alexander out of the
multitude, the Jews putting him
forward. And Alexander beck-
oned with the hand, and would
have made a defence unto the
34 people. But when they perceived
that he was a Jew, all with one
voice about the space of two
hours cried out, Great *is* [1]Diana
35 of the Ephesians. And when
the townclerk had quieted the
multitude, he saith, Ye men of
Ephesus, what man is there who
knoweth not how that the city of
the Ephesians is temple-keeper
of the great [1]Diana, and of the
image which fell down from [4]Jupi-
36 ter? Seeing then that these

[1] Gr. *Artemis.* [2] Gr. *Asiarchs.* [3] Or, *And* some *of the multitude instructed Alexander* [4] Or, *heaven*

ɜ spoken against, ye ought
et, and to do nothing rashly.
r ye have brought hither
:n, which are neither rob-
churches, nor yet blaspheyour goddess.
ıerefore if Demetrius, and
smen which are with him,
ıatter against any man, the
en, and there are deputies:
implead one another.
t if ye inquire anything
ıg other matters, it shall
nined in a lawful assembly.
we are in danger to be call-
ɜstion for this day's uproar,
ıg no cause whereby we may
ıccount of this concourse.
d when he had thus spodismissed the assembly.

CHAPTER XX.

'th to Macedonia. 7 He celebrateth the r, and preacheth. 9 Eutychus having lead, 10 *is raised to life.* 17 *At Miletum ɜ elders together, telleth them what shall elf,* 28 *committeth God's flock to them,* 29 *ɜ of false teachers,* 32 *commendeth them ayeth with them, and goeth his way.*

.fter the uproar was ceased,
called unto *him* the disci-
l embraced *them*, and de-
ır to go into Macedonia.
. when he had gone over
ırts, and had given them
chortation, he came into

l *there* abode three months.
en the Jews laid wait for
he was about to sail into
purposed to return through
ıia.

things cannot be gainsaid, ye ought to be quiet, and to do
37 nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our goddess.
38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [1]the courts are open, and there are proconsuls: let them accuse one
39 another. But if ye seek any thing about other matters, it shall be settled in the regular assem-
40 bly. For indeed we are in danger to be [2]accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of
41 this concourse. And when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for
2 to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece.
3 And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through

[1] Or, *court days are kept* [2] Or, *accused of riot concerning this day*

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young

4 Macedonia. And there a
panied him [1]as far as As
pater of Bercœa, *the son* o
rhus; and of the Thessalc
Aristarchus and Secundus
Gaius of Derbe, and Tin
and of Asia, Tychicus and T
5 imus. But these [2]had go
fore, and were waiting for
6 Troas. And we sailed awa
Philippi after the days
leavened bread, and cam
them to Troas in five days;
we tarried seven days.

7 And upon the first day
week, when we were ga
together to break bread
discoursed with them, int
to depart on the morrow
prolonged his speech unt
8 night. And there were
lights in the upper ch
where we were gathered to
9 And there sat in the win
certain young man named
chus, borne down with deep
and as Paul discoursed yet l
being borne down by his
he fell down from the third
10 and was taken up dead.
Paul went down, and fell c
and embracing him said,
ye no ado; for his life is
11 And when he was gone u
had broken the bread, and
and had talked with them
while, even till break of
12 he departed. And they b

[1] Many ancient authorities omit *as far as Asia.* [2] Many ancient authorities read *came, and were*

live, and were not a little
ted.
And we went before to ship,
iled unto Assos, there intend-
take in Paul: for so had he
ted, minding himself to go

And when he met with us at
we took him in, and came to
ne.
And we sailed thence, and
he next *day* over against Chi-
d the next *day* we arrived at
, and tarried at Trogyllium;
e next *day* we came to Mile-

For Paul had determined to
Ephesus, because he would
end the time in Asia: for he
, if it were possible for him,
t Jerusalem the day of Pen-

And from Miletus he sent to
us, and called the elders of
urch.
And when they were come to
e said unto them, Ye know,
he first day that I came into
fter what manner I have been
ou at all seasons,
Serving the Lord with all hu-
of mind, and with many tears,
mptations, which befell me by
ng in wait of the Jews:
And how I kept back nothing
as profitable *unto you*, but have
d you, and have taught you
ly, and from house to house,
Testifying both to the Jews,

the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending him-
14 self to go [1]by land. And when he met us at Assos, we took him
15 in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [2]the day after we
16 came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called to him the
18 [3]elders of the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was
19 with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the
20 plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and
21 from house to house, testifying both to Jews and to Greeks re-

[1] *on foot* [2] Many ancient authorities insert *having tarried at Trogyllium.* [3] Or, *presbyters*

and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall

pentance toward God, and faith toward our Lord Jesus [1]Christ.

22 And now, behold, I go bound in
the spirit unto Jerusalem, not
knowing the things that shall
23 befall me there: save that the
Holy Ghost testifieth unto me
in every city, saying that bonds
24 and afflictions abide me. But I
hold not my life of any account,
as dear unto myself, [2]so that I
may accomplish my course, and
the ministry which I received
from the Lord Jesus, to testify
the gospel of the grace of God.

25 And now, behold, I know that ye
all, among whom I went about
preaching the kingdom, shall see
26 my face no more. Wherefore I
testify unto you this day, that I
am pure from the blood of all
27 men. For I shrank not from
declaring unto you the whole
28 counsel of God. Take heed unto
yourselves, and to all the flock,
in the which the Holy Ghost
hath made you [3]bishops, to feed
the church of [4]God, which he
[5]purchased with his own blood.

29 I know that after my departing
grievous wolves shall enter in
among you, not sparing the
30 flock; and from among your
own selves shall men arise,

[1] Many ancient authorities omit *Christ*. [2] Or, *in comparison of accomplishing my course* [3] Or, *overseers* [4] Many ancient authorities read *the Lord*. [5] Gr. *acquired*.

ise, speaking perverse things,
v away disciples after them.
Therefore watch, and remem-
at by the space of three years
d not to warn every one night
.y with tears.
And now, brethren, I commend
God, and to the word of his
which is able to build you up,
give you an inheritance among
m which are sanctified.
. have coveted no man's silver,
d, or apparel.
Yea, ye yourselves know, that
hands have ministered unto
:cessities, and to them that
vith me.
I have shewed you all things,
hat so labouring ye ought to
rt the weak, and to remember
ɔrds of the Lord Jesus, how
d, It is more blessed to give
ɔ receive.
And when he had thus spoken,
eeled down, and prayed with
ıll.
And they all wept sore, and
Paul's neck, and kissed him,
Sorrowing most of all for the
which he spake, that they
see his face no more. And
:compañied him unto the ship.

CHAPTER XXI.

will not by any means be dissuaded from Jerusalem. 9 Philip's daughters prophetesses. cometh to Jerusalem: 27 where he is apprehended in great danger, 31 but by the chief captain rescued, and permitted to speak to the people.

ɔ it came to pass, that after
e were gotten from them, and

speaking perverse things, to
draw away the disciples after
31 them. Wherefore watch ye, remembering that by the space of
three years I ceased not to admonish every one night and day
32 with tears. And now I commend
you to [1]God, and to the word of
his grace, which is able to build
you up, and to give *you* the inheritance among all them that
33 are sanctified. I coveted no
man's silver, or gold, or apparel.
34 Ye yourselves know that these
hands ministered unto my necessities, and to them that were
35 with me. In all things I gave
you an example, how that so
labouring ye ought to help the
weak, and to remember the
words of the Lord Jesus, how
he himself said, It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled down, and pray-
37 ed with them all. And they all
wept sore, and fell on Paul's
38 neck, and kissed him, sorrowing
most of all for the word which
he had spoken, that they should
behold his face no more. And
they brought him on his way
unto the ship.

21 And when it came to pass that
we were parted from them, and

[1] Some ancient authorities read *the Lord.*

had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many

had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and
2 from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went
3 aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to
4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jeru-
5 salem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down
6 on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them
8 one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we
9 abode with him. Now this man had four daughters, virgins, which
10 did prophesy. And as we tar-

here came down from Judea
ain prophet, named Agabus.
And when he was come unto
took Paul's girdle, and bound
'n hands and feet, and said,
saith the Holy Ghost, So shall
ws at Jerusalem bind the man
'wneth this girdle, and shall
r *him* into the hands of the
es.
And when we heard these
, both we, and they of that
besought him not to go up
usalem.
Then Paul answered, What
ye to weep and to break
heart? for I am ready not to
und only, but also to die at
alem for the name of the Lord

And when he would not be
aded, we ceased, saying, The
f the Lord be done.
And after those days we took
ir carriages, and went up to
alem.
There went with us also *cer-*
f the disciples of Cesarea, and
ht with them one Mnason of
is, an old disciple, with whom
ould lodge.
And when we were come to
alem, the brethren received us
.
And the *day* following Paul
in with us unto James; and
e elders were present.
And when he had saluted
he declared particularly what

ried there [1]many days, there came
down from Judæa a certain proph-
11 et, named Agabus. And coming
to us, and taking Paul's girdle,
he bound his own feet and hands,
and said, Thus saith the Holy
Ghost, So shall the Jews at Jeru-
salem bind the man that owneth
this girdle, and shall deliver him
into the hands of the Gentiles.
12 And when we heard these things,
both we and they of that place
besought him not to go up to
13 Jerusalem. Then Paul answered,
What do ye, weeping and break-
ing my heart? for I am ready not
to be bound only, but also to die
at Jerusalem for the name of the
14 Lord Jesus. And when he would
not be persuaded, we ceased, say-
ing, The will of the Lord be
done.

15 And after these days we [2]took
up our baggage, and went up to
16 Jerusalem. And there went with
us also *certain* of the disciples
from Cæsarea, bringing *with
them* one Mnason of Cyprus, an
early disciple, with whom we
should lodge.

17 And when we were come to
Jerusalem, the brethren received
18 us gladly. And the day follow-
ing Paul went in with us unto
James; and all the elders were
19 present. And when he had sa-
luted them, he rehearsed one by

[1] Or, *some* [2] Or, *made ready*

things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with

one the things which God had wrought among the Gentiles by
20 his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [1]thousands there are among the Jews of them which have believed; and they are all zealous for the law:
21 and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk
22 after the customs. What is it therefore? they will certainly hear
23 that thou art come. Do therefore this that we say to thee: We have four men which have a vow
24 on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as
25 touching the Gentiles which have believed, we [2]wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul [3]took
26 the men, and the next day purifying himself with them went into

[1] Gr. *myriads.* [2] Or, *enjoined* Many ancient authorities read *sent.* [3] Or, *took the men the next day, and purifying himself &c.*

entered into the temple, to
the accomplishment of the
f purification, until that an
g should be offered for every
them.
and when the seven days were
ended, the Jews which were
a, when they saw him in the
, stirred up all the people, and
nds on him,
crying out, Men of Israel, help:
the man, that teacheth all *men*
where against the people, and
, and this place: and further
t Greeks also into the temple,
th polluted this holy place.
For they had seen before with
the city Trophimus an Ephe-
hom they supposed that Paul
ought into the temple.)
and all the city was moved,
e people ran together: and
ok Paul, and drew him out
temple: and forthwith the
were shut.
and as they went about to kill
ings came unto the chief cap-
the band, that all Jerusalem
an uproar:
Who immediately took soldiers
nturions, and ran down unto
and when they saw the chief
and the soldiers, they left
of Paul.
Then the chief captain came
nd took him, and commanded
be bound with two chains;
nanded who he was, and what
done.

the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multi-
28 tude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled
29 this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had
30 brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And
31 as they were seeking to kill him, tidings came up to the [1]chief captain of the [2]band, that all Je-
32 rusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers,
33 left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he

[1] Or, *military tribune* Gr. *chiliarch*: and so throughout this book. [2] Or, *cohort*

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1 *Paul declareth at large, how he was converted to the faith,* 17 *and called to his apostleship.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He should have been scourged,* 25 *but claiming the privilege of a Roman, he escapeth.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

34 had done. And some sl
one thing, some another, :
the crowd: and when he
not know the certainty for
roar, he commanded him
35 brought into the castle.
when he came upon the st
it was, that he was borne
soldiers for the violence
36 crowd; for the multitude
people followed after, cryi
Away with him.
37 And as Paul was abou
brought into the castle, h
unto the chief captain, Ma
something unto thee? A
said, Dost thou know (
38 Art thou not then the Eg
which before these days
up to sedition and led o
the wilderness the four th
39 men of the Assassins? B
said, I am a Jew, of Ta
Cilicia, a citizen of no mea
and I beseech thee, give m
40 to speak unto the people.
when he had given him
Paul, standing on the stair
oned with the hand un
people; and when ther
made a great silence, he
unto them in the Hebre
guage, saying,

22 Brethren and fathers, h
the defence which I now
unto you.

And when they heard that he
in the Hebrew tongue to
they kept the more silence:
e saith,)
am verily a man *which am* a
orn in Tarsus, *a city* in Cilicia,
ought up in this city at the feet
maliel, *and* taught according
perfect manner of the law of
thers, and was zealous toward
as ye all are this day.
nd I persecuted this way un-
death, binding and delivering
risons both men and women.
s also the high priest doth
ne witness, and all the estate
elders: from whom also I
ed letters unto the brethren,
vent to Damascus, to bring
which were there bound unto
lem, for to be punished.
nd it came to pass, that, as I
my journey, and was come
unto Damascus about noon,
nly there shone from heaven
t light round about me.
nd I fell unto the ground, and
a voice saying unto me, Saul,
why persecutest thou me?
nd I answered, Who art thou,
And he said unto me, I am
of Nazareth, whom thou per-

nd they that were with me
indeed the light, and were
; but they heard not the
of him that spake to me.
And I said, What shall I do,
And the Lord said unto me,
and go into Damascus; and

2 And when they heard that he
spake unto them in the Hebrew
language, they were the more
quiet: and he saith,
3 I am a Jew, born in Tarsus of
Cilicia, but brought up in this
city, at the feet of Gamaliel, in-
structed according to the strict
manner of the law of our fathers,
being zealous for God, even as
4 ye all are this day: and I perse-
cuted this Way unto the death,
binding and delivering into pris-
5 ons both men and women. As
also the high priest doth bear me
witness, and all the estate of the
elders: from whom also I re-
ceived letters unto the brethren,
and journeyed to Damascus, to
bring them also which were there
unto Jerusalem in bonds, for to
6 be punished. And it came to
pass, that, as I made my journey,
and drew nigh unto Damascus,
about noon, suddenly there shone
from heaven a great light round
7 about me. And I fell unto the
ground, and heard a voice saying
unto me, Saul, Saul, why perse-
8 cutest thou me? And I answer-
ed, Who art thou, Lord? And
he said unto me, I am Jesus of
Nazareth, whom thou persecutest.
9 And they that were with me be-
held indeed the light, but they
heard not the voice of him that
10 spake to me. And I said, What
shall I do, Lord? And the Lord
said unto me, Arise, and go into
Damascus; and there it shall be

there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy

told thee of all things which are
11 appointed for thee to do. And
when I could not see for the
glory of that light, being led by
the hand of them that were with
12 me, I came into Damascus. And
one Ananias, a devout man ac-
cording to the law, well reported
of by all the Jews that dwelt
13 there, came unto me, and stand-
ing by me said unto me, Brother
Saul, receive thy sight. And in
that very hour I [1]looked up on
14 him. And he said, The God of
our fathers hath appointed thee
to know his will, and to see the
Righteous One, and to hear a
15 voice from his mouth. For thou
shalt be a witness for him unto
all men of what thou hast seen
16 and heard. And now why tar-
riest thou? arise, and be baptized,
and wash away thy sins, calling
17 on his name. And it came to
pass, that, when I had returned
to Jerusalem, and while I prayed
in the temple, I fell into a trance,
18 and saw him saying unto me,
Make haste, and get thee quickly
out of Jerusalem: because they
will not receive of thee testimony
19 concerning me. And I said, Lord,
they themselves know that I im-
prisoned and beat in every syna-
gogue them that believed on thee:
20 and when the blood of Stephen

[1] Or, *received my sight* and looked *upon him*

martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they depart from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

thy witness was shed, I also was standing by, and consenting, and keeping the garments of them
21 that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and threw off their garments, and cast dust
24 into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against
25 him. And when they had tied him up [1]with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and un-
26 condemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do?
27 for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Ro-
28 man? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I
29 am *a Roman* born. They then which were about to examine him

[1] Or, *for*

parted from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and

23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good
2 conscience until this day. And the high priest Ananias commanded them that stood by him
3 to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and command
4 me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high
5 priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of
6 thy people. But when Paul perceived that the one part were Sadducees, and the other Phari-

Pharisees, he cried out in
il, Men *and* brethren, I am
e, the son of a Pharisee:
pe and resurrection of the
ı called in question.
when he had so said, there
dissension between the
and the Sadducees: and
tude was divided.
the Sadducees say that
o resurrection, neither an-
spirit: but the Pharisees
oth.
there arose a great cry:
scribes *that were* of the
part arose, and strove,
e find no evil in this man:
spirit or an angel hath
o him, let us not fight
od.
d when there arose a great
ı, the chief captain, fearing
should have been pulled
of them, commanded the
ɔ go down, and to take him
from among them, and to
into the castle.
d the night following the
ɔd by him, and said, Be of
er, Paul: for as thou hast
ɔf me in Jerusalem, so must
witness also at Rome.
d when it was day, certain
ws banded together, and
ıemselves under a curse,
at they would neither eat
till they had killed Paul.
d they were more than
ich had made this con-

sees, he cried out in the council,
Brethren, I am a Pharisee, a son
of Pharisees: touching the hope
and resurrection of the dead I
7 am called in question. And when
he had so said, there arose a dis-
sension between the Pharisees
and Sadducees: and the assem-
8 bly was divided. For the Sad-
ducees say that there is no resur-
rection, neither angel, nor spirit:
but the Pharisees confess both.
9 And there arose a great clamour:
and some of the scribes of the
Pharisees' part stood up, and
strove, saying, We find no evil
in this man: and what if a spirit
hath spoken to him, or an angel?
10 And when there arose a great
dissension, the chief captain, fear-
ing lest Paul should be torn in
pieces by them, commanded the
soldiers to go down and take him
by force from among them, and
bring him into the castle.

11 And the night following the
Lord stood by him, and said, Be
of good cheer: for as thou hast
testified concerning me at Jeru-
salem, so must thou bear witness
also at Rome.
12 And when it was day, the
Jews banded together, and bound
themselves under a curse, saying
that they would neither eat nor
drink till they had killed Paul.
13 And they were more than forty
which made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him

14 And they came to the chief p
and the elders, and said,
have bound ourselves un
great curse, to taste nc
15 until we have killed Paul.
therefore do ye with the c
signify to the chief captai
he bring him down unto y
though ye would judge
case more exactly: and v
ever he come near, are re
16 slay him. But Paul's siste
heard of their lying in wait
he came and entered int
17 castle, and told Paul. Anc
called unto him one of th
turions, and said, Bring
young man unto the chie
tain: for he hath somethi
18 tell him. So he took hir
brought him to the chief ca
and saith, Paul the prisoner
me unto him, and asked
bring this young man unt
who hath something to s
19 thee. And the chief c
took him by the hand, and
aside asked him privately,
20 is that thou hast to tell me?
he said, The Jews have a
to ask thee to bring down
to-morrow unto the coun
though thou wouldest ir
somewhat more exactly co
21 ing him. Do not thou the
yield unto them: for there
wait for him of them mor

[1] Or, *having come in* upon them, *and he entered &c.*

more than forty men, which
ound themselves with an
at they will neither eat nor
ll they have killed him: and
e they ready, looking for a
from thee.
o the chief captain *then* let
ng man depart, and charged
thou tell no man that thou
ewed these things to me.
nd he called unto *him* two
ns, saying, Make ready two
l soldiers to go to Cesarea,
semen threescore and ten,
armen two hundred, at the
ur of the night;
nd provide *them* beasts, that
y set Paul on, and bring *him*
o Felix the governor.
nd he wrote a letter after
ner:
laudius Lysias unto the most
t governor Felix *sendeth*
g.
his man was taken of the
d should have been killed
: then came I with an army,
ued him, having understood
was a Roman.
nd when I would have known
se wherefore they accused
rought him forth into their

hom I perceived to be ac-
f questions of their law, but
nothing laid to his charge
of death or of bonds.
nd when it was told me how
Jews laid wait for the man,

forty men, which have bound-
themselves under a curse, neither
to eat nor to drink till they have
slain him: and now are they
ready, looking for the promise
22 from thee. So the chief captain
let the young man go, charg-
ing him, Tell no man that thou
hast signified these things to me.
23 And he called unto him two of
the centurions, and said, Make
ready two hundred soldiers to go
as far as Cæsarea, and horsemen
threescore and ten, and spear-
men two hundred, at the third
24 hour of the night: and *he bade*
them provide beasts, that they
might set Paul thereon, and
bring him safe unto Felix the
25 governor. And he wrote a letter
after this form:

26 Claudius Lysias unto the most
excellent governor Felix, greet-
27 ing. This man was seized by the
Jews, and was about to be slain
of them, when I came upon them
with the soldiers, and rescued
him, having learned that he was
28 a Roman. And desiring to know
the cause wherefore they accused
him, [1]I brought him down unto
29 their council: whom I found to
be accused about questions of
their law, but to have nothing
laid to his charge worthy of death
30 or of bonds. And when it was
shewn to me that there would be
a plot against the man, I sent him

[1] Some ancient authorities omit *I brought him down unto their council.*

I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all

to thee forthwith, chargi
accusers also to speak a
him before thee.[1]

31 So the soldiers, as it wa
manded them, took Pa
brought him by night to
32 patris. But on the morro
left the horsemen to go wi
33 and returned to the castl
they, when they came to C
and delivered the letter
governor, presented Pa
34 before him. And when
read it, he asked of wha
ince he was; and when he
35 stood that he was of C
will hear thy cause, said h
thine accusers also are con
he commanded him to be
Herod's [2]palace.

24 And after five days th
priest Ananias came dow
certain elders, and *with* an
one Tertullus; and they in
2 the governor against Paul
when he was called, Te
began to accuse him, sayi

Seeing that by thee we
much peace, and that
providence evils are co
3 for this nation, we accep

[1] Many ancient authorities add *Farewell.* [2] Gr. *Prætorium.*

, most noble Felix, with all
fulness.
Notwithstanding, that I be not
r tedious unto thee, I pray thee
hou wouldest hear us of thy
ncy a few words.
For we have found this man *a*
ent *fellow*, and a mover of se-
among all the Jews through-
ie world, and a ringleader of
ct of the Nazarenes:
Who also hath gone about to
ie the temple: whom we took,
ould have judged according to
w.
But the chief captain Lysias
upon us, and with great vio-
took *him* away out of our
,
Commanding his accusers to
unto thee: by examining of
thyself mayest take know-
of all these things, whereof
cuse him.
And the Jews also assented,
; that these things were so.
Then Paul, after that the gov-
had beckoned unto him to
, answered, Forasmuch as I
that thou hast been of many
a judge unto this nation, I do
ore cheerfully answer for my-

Because that thou mayest
stand, that there are yet but
e days since I went up to Je-
m for to worship.

all ways and in all places, most
excellent Felix, with all thankful-
4 ness. But, that I be not further
tedious unto thee, I intreat thee
to hear us of thy clemency a few
5 words. For we have found this
man a pestilent fellow, and a
mover of insurrections among all
the Jews throughout [1]the world,
and a ringleader of the sect of
6 the Nazarenes: who moreover
assayed to profane the temple:
8 on whom also we laid hold:[2] from
whom thou wilt be able, by ex-
amining him thyself, to take
knowledge of all these things,
9 whereof we accuse him. And
the Jews also joined in the charge,
affirming that these things were
so.

10 And when the governor had
beckoned unto him to speak,
Paul answered,

Forasmuch as I know that thou
hast been of many years a judge
unto this nation, I do cheerfully
11 make my defence: seeing that
thou canst take knowledge, that
it is not more than twelve days
since I went up to worship at

he inhabited earth. [2] Some ancient authorities insert *and we would have judged him according to*
7 But the chief captain Lysias came, and with great violence took him away out of our hands,
nding his accusers to come before thee.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
13 Neither can they prove the things whereof they now accuse me.
14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:
15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.
17 Now after many years I came to bring alms to my nation, and offerings.
18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.
19 Who ought to have been here before thee, and object, if they had aught against me.
20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,
21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

12 Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues,
13 nor in the city. Neither can they prove to thee the things whereof
14 they now accuse me. But this I confess unto thee, that after the Way which they call [1]a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the proph-
15 ets: having hope toward God, which these also themselves [2]look for, that there shall be a resurrection both of the just and
16 unjust. Herein do I also exercise myself to have a conscience void of offence toward God and
17 men alway. Now after [3]many years I came to bring alms to my
18 nation, and offerings: [4]amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were*
19 certain Jews from Asia—who ought to have been here before thee, and to make accusation, if
20 they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council,
21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

[1] Or, *heresy* [2] Or, *accept* [3] Or, *some* [4] Or, *in* presenting *which*

And when Felix heard these
, having more perfect know-
of *that* way, he deferred them,
id, When Lysias the chief cap-
all come down, I will know the
ost of your matter.
And he commanded a centu-
o keep Paul, and to let *him*
liberty, and that he should for-
ne of his acquaintance to min-
r come unto him.
And after certain days, when
came with his wife Drusilla,
was a Jewess, he sent for Paul,
eard him concerning the faith
rist.
And as he reasoned of right-
ess, temperance, and judgment
me, Felix trembled, and an-
d, Go thy way for this time;
I have a convenient season, I
all for thee.
He hoped also that money
d have been given him of Paul,
e might loose him: wherefore
nt for him the oftener, and
uned with him.
But after two years Porcius
s came into Felix' room: and
willing to shew the Jews a
re, left Paul bound.

CHAPTER XXV.

Jews accuse Paul before Festus. 8 *He answer-imself,* 11 *and appealeth unto Cesar.* 14 *Af- Festus openeth his matter to king Agrippa, e is brought forth.* 25 *Festus cleareth him to e nothing worthy of death.*

W when Festus was come into
he province, after three days he
ded from Cesarea to Jerusalem.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your mat-
23 ter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
24 But after certain days, Felix came with Drusilla, [1] his wife, which was a Jewess, and sent for Paul, and heard him concerning the
25 faith in Christ Jesus. And as he reasoned of righteousness, and [2] temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto
26 me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with
27 him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

25 Festus therefore, [3] having come into the province, after three days went up to Jerusalem from Cæ-

[1] Gr. *his own wife.* [2] Or, *self-control.* [3] Or, *having entered upon his province*

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

2 sarea. And the chief priests and
the principal men of the Jews in-
formed him against Paul; and
3 they besought him, asking favour
against him, that he would send
for him to Jerusalem; laying wait
4 to kill him on the way. Howbeit
Festus answered, that Paul was
kept in charge at Cæsarea, and
that he himself was about to de-
5 part *thither* shortly. Let them
therefore, saith he, which are of
power among you, go down with
me, and if there is anything amiss
in the man, let them accuse him.
6 And when he had tarried among
them not more than eight or ten
days, he went down unto Cæsa-
rea; and on the morrow he sat
on the judgement-seat, and com-
7 manded Paul to be brought. And
when he was come, the Jews
which had come down from Jeru-
salem stood round about him,
bringing against him many and
grievous charges, which they
8 could not prove; while Paul said
in his defence, Neither against
the law of the Jews, nor against
the temple, nor against Cæsar,
9 have I sinned at all. But Festus,
desiring to gain favour with the
Jews, answered Paul, and said,
Wilt thou go up to Jerusalem,
and there be judged of these
10 things before me? But Paul said,
I am standing before Cæsar's
judgement-seat, where I ought
to be judged: to the Jews have
I done no wrong, as thou also

For if I be an offender, or committed any thing worthy th, I refuse not to die: but e be none of these things of these accuse me, no man eliver me unto them. I ap- nto Cesar.

Then Festus, when he had red with the council, answer- st thou appealed unto Cesar? Cesar shalt thou go.

And after certain days king ba and Bernice came unto ea to salute Festus.

And when they had been many days, Festus declared cause unto the king, saying, is a certain man left in bonds ix:

About whom, when I was at lem, the chief priests and the of the Jews informed *me*, de- *to have* judgment against him.

To whom I answered, It is not anner of the Romans to de- ny man to die, before that he is accused have the accusers o face, and have license to r for himself concerning the laid against him.

Therefore, when they were hither, without any delay on orrow I sat on the judgment nd commanded the man to ought forth.

Against whom when the ac- stood up, they brought none tion of such things as I sup- :

11 very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can [1]give me up unto them. I ap-
12 peal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [2]and
14 saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man
15 left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking
16 for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against
17 him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be
18 brought. Concerning whom, when the accusers stood up, they brought no charge of such evil

[1] Gr. *grant me by favour*: and so in ver. 16. [2] Or, *having saluted*

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Where-

19 things as I supposed; bu
certain questions against h
their own [1]religion, and o
Jesus, who was dead, whom
20 affirmed to be alive. A
being perplexed how to in
concerning these things,
whether he would go to J
lem, and there be judged of
21 matters. But when Pau
appealed to be kept for th
cision of [2]the emperor, I
manded him to be kept
22 should send him to Cæsar.
Agrippa *said* unto Festus,
[3]could wish to hear the ma
self. To-morrow, saith he
shalt hear him.
23 So on the morrow, when A
pa was come, and Bernice
great pomp, and they wer
tered into the place of he
with the chief captains, an
principal men of the city,
command of Festus Paul
24 brought in. And Festus
King Agrippa, and all men
are here present with us, y
hold this man, about who
the multitude of the Jews
suit to me, both at Jerusalem
here, crying that he ought
25 live any longer. But I
that he had committed no
worthy of death: and as he
self appealed to [2]the emp
26 determined to send him.
whom I have no certain th
write unto my lord. Whe

[1] Or, *superstition* [2] Gr. *the Augustus.* [3] Or, *was wishing*

ıave brought him forth before
nd specially before thee, O
\grippa, that, after examina-
ıd, I might have somewhat to

For it seemeth to me unrea-
e to send a prisoner, and not
to signify the crimes *laid*
t him.

CHAPTER XXVI.

', in the presence of Agrippa, declareth his his childhood, 12 and how miraculously he rted, and called to his apostleship. 24 Festus him to be mad, whereunto he answereth mod- Agrippa is almost persuaded to be a Chris- The whole company pronounce him inno-

:N Agrippa said unto Paul,
hou art permitted to speak
yself. Then Paul stretched
the hand, and answered for
f:
hink myself happy, king Agrip-
:ause I shall answer for my-
is day before thee touching all
ngs whereof I am accused of
ws:
specially *because I know* thee
expert in all customs and
ɔns which are among the Jews:
fore I beseech thee to hear me
tly.
[y manner of life from my
which was at the first among
ɔwn nation at Jerusalem, know
Jews;
/hich knew me from the be-
g, if they would testify, that
he most straitest sect of our
n I lived a Pharisee.
nd now I stand and am judged

I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have some-
27 what to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

26 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof
3 I am accused by the Jews: [1]especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear
4 me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews;
5 having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a
6 Pharisee. And now I stand *here*

[1] Or, *because thou art especially expert*

for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

to be judged for the hop
promise made of God u
7 fathers; unto which *pro*
twelve tribes, earnestly
God night and day, hop
tain. And concerning t
I am accused by the
8 king! Why is it judged
ble with you, if God dc
9 the dead? I verily thou
myself, that I ought to c
things contrary to the
10 Jesus of Nazareth. An
also did in Jerusalem: ar
shut up many of the s
prisons, having received
ity from the chief prie
when they were put to
11 gave my vote against the
punishing them oftentim
the synagogues, I strove
them blaspheme; and b
ceedingly mad against
persecuted them even u
12 eign cities. [1]Whereup
journeyed to Damascus
authority and commissio
13 chief priests, at midday,
I saw on the way a lig
heaven, above the brigh
the sun, shining round a
and them that journeyed

14 And when we were all
the earth, I heard a voic
unto me in the Hebrew la
Saul, Saul, why persecut
me? it is hard for thee

[1] Or, *On which errand*

And I said, Who art thou, Lord? he said, I am Jesus whom thou cutest.

But rise, and stand upon thy for I have appeared unto thee is purpose, to make thee a min- and a witness both of these s which thou hast seen, and of things in the which I will ap- unto thee,

Delivering thee from the peo- and *from* the Gentiles, unto now I send thee,

To open their eyes, *and* to *them* from darkness to light, *from* the power of Satan unto that they may receive forgive- of sins, and inheritance among which are sanctified by faith s in me.

Whereupon, O king Agrippa, not disobedient unto the heav- vision:

But shewed first unto them of ascus, and at Jerusalem, and ghout all the coasts of Judea, *then* to the Gentiles, that they d repent and turn to God, and orks meet for repentance.

For these causes the Jews it me in the temple, and went to kill *me*.

Having therefore obtained help od, I continue unto this day, ssing both to small and great, g none other things than those the prophets and Moses did hould come:

15 against [1]the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou
16 persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [2]wherein thou hast seen me, and of the things wherein I will appear unto thee;
17 delivering thee from the people, and from the Gentiles, unto
18 whom I send thee, to open their eyes, [3]that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith
19 in me. Wherefore, O king Agrippa, I was not disobedient unto
20 the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of
21 [4]repentance. For this cause the Jews seized me in the temple,
22 and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say

c

goads. [2] Many ancient authorities read *which thou hast seen.* [3] Or, *to turn them* [4] Or, *their*
ace

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set

23 should come; [1]how that the
Christ [2]must suffer, *and* [1]how
that he first by the resurrection
of the dead should proclaim light
both to the people and to the
Gentiles.

24 And as he thus made his de-
fence, Festus saith with a loud
voice, Paul, thou art mad; thy
much learning doth turn thee to
25 madness. But Paul saith, I am
not mad, most excellent Festus;
but speak forth words of truth
26 and soberness. For the king
knoweth of these things, unto
whom also I speak freely: for
I am persuaded that none of
these things is hidden from him;
for this hath not been done in a
27 corner. King Agrippa, believ-
est thou the prophets? I know
28 that thou believest. And Agrip-
pa *said* unto Paul, With but lit-
tle persuasion thou wouldest fain
29 make me a Christian. And Paul
said, I would to God, that whether
with little or with much, not thou
only, but also all that hear me
this day, might become such as
I am, except these bonds.

30 And the king rose up, and the
governor, and Bernice, and they
31 that sat with them: and when
they had withdrawn, they spake
one to another, saying, This man
doeth nothing worthy of death or
32 of bonds. And Agrippa said unto
to Festus, This man might have

[1] Or, *if* Or, *whether* [2] Or, *is subject to suffering*

rty, if he had not appealed
Cesar.

CHAPTER XXVII.

shipping toward Rome, 10 *foretelleth of the*
the voyage, 11 *but is not believed.* 14 *They*
to and fro with tempest, 41 *and suffer ship-*
34, 44 *yet all come safe to land.*

) when it was determined that
e should sail into Italy, they
ed Paul and certain other
ers unto *one* named Julius, a
ion of Augustus' band.
nd entering into a ship of Ad-
ium, we launched, meaning
by the coasts of Asia; *one*
rchus, a Macedonian of Thes-
a, being with us.
nd the next *day* we touched
on. And Julius courteously
ted Paul, and gave *him* lib-
) go unto his friends to re-
himself.
nd when we had launched
hence, we sailed under Cy-
because the winds were con-

nd when we had sailed over
a of Cilicia and Pamphyl-
came to Myra, *a city* of

nd there the centurion found
of Alexandria sailing into
and he put us therein.
nd when we had sailed slow-
y days, and scarce were come
gainst Cnidus, the wind not
ng us, we sailed under Crete,
gainst Salmone;
nd, hardly passing it, came
place which is called the Fair

been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined
that we should sail for Italy, they
delivered Paul and certain other
prisoners to a centurion named
Julius, of the Augustan [1]band.
2 And embarking in a ship of
Adramyttium, which was about to
sail unto the places on the coast
of Asia, we put to sea, Aristar-
chus, a Macedonian of Thessa-
3 lonica, being with us. And the
next day we touched at Sidon:
and Julius treated Paul kindly,
and gave him leave to go unto
his friends and [2]refresh himself.
4 And putting to sea from thence,
we sailed under the lee of Cy-
prus, because the winds were
5 contrary. And when we had
sailed across the sea which is off
Cilicia and Pamphylia, we came
6 to Myra, *a city* of Lycia. And
there the centurion found a ship
of Alexandria sailing for Italy;
7 and he put us therein. And
when we had sailed slowly many
days, and were come with dif-
ficulty over against Cnidus, the
wind not [3]further suffering us,
we sailed under the lee of Crete,
8 over against Salmone; and with
difficulty coasting along it we
came unto a certain place call-

[1] Or, *cohort* [2] Gr. *receive attention.* [3] Or, *suffering us to get there*

Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the southwest and northwest.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken

ed Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul ad-
10 monished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our
11 lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken
12 by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which is* a haven of Crete, looking [1]north-
13 east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close
14 in shore. But after no long time there beat down from it a tempestuous wind, which is called
15 Euraquilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and
16 were driven. And running under the lee of a small island called [2]Cauda, we were able, with
17 difficulty, to secure the boat: and when they had hoisted it up,

[1] Gr. *down the south-west wind and down the north-west wind.* [2] Many ancient authorities read *Clauda.*

up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up

they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so
18 were driven. And as we laboured exceedingly with the storm, the next day they began to throw
19 *the freight* overboard; and the third day they cast out with their own hands the [1]tackling of the
20 ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be
21 saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this
22 injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship.
23 For there stood by me this night an angel of the God whose I am,
24 whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail
25 with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath
26 been spoken unto me. Howbeit we must be cast upon a certain island.
27 But when the fourteenth night was come, as we were driven to

[1] Or, *furniture*

and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to
28 some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms.
29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and [1]wished for the
30 day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from
31 the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship,
32 ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off.
33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having
34 taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from
35 the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat.

36 Then were they all of good cheer, and themselves also took

[1] Or, *prayed*

And we were in all in the ship
ındred threescore and sixteen

And when they had eaten
h, they lightened the ship, and
ıt the wheat into the sea.
And when it was day, they
not the land: but they discov-
ı certain creek with a shore,
ıe which they were minded, if
: possible, to thrust in the ship.
And when they had taken up
ıchors, they committed *them-*
unto the sea, and loosed the
r bands, and hoised up the
ıil to the wind, and made
l shore.
And falling into a place where
eas met, they ran the ship
ıd; and the forepart stuck
nd remained unmoveable, but
ıder part was broken with the
ce of the waves.
And the soldiers' counsel was
the prisoners, lest any of them
l swim out, and escape.
But the centurion, willing to
'aul, kept them from *their* pur-
and commanded that they
could swim should cast *them-*
first *into the sea*, and get to

And the rest, some on boards,
ome on *broken pieces* of the
And so it came to pass, that
scaped all safe to land.

37 food. And we were in all in the
ship [1]two hundred threescore
38 and sixteen souls. And when
they had eaten enough, they
lightened the ship, throwing out
39 the wheat into the sea. And
when it was day, they knew not
the land: but they perceived a
certain bay with a beach, and
they took counsel whether they
could [2]drive the ship upon it.
40 And casting off the anchors, they
left them in the sea, at the same
time loosing the bands of the
rudders; and hoisting up the
foresail to the wind, they made
41 for the beach. But lighting upon
a place where two seas met, they
ran the vessel aground; and the
foreship struck and remained un-
moveable, but the stern began
to break up by the violence *of*
42 *the waves.* And the soldiers'
counsel was to kill the prisoners,
lest any *of them* should swim out,
43 and escape. But the centurion,
desiring to save Paul, stayed
them from their purpose; and
commanded that they which
could swim should cast them-
selves overboard, and get first
44 to the land: and the rest, some
on planks, and some on *other*
things from the ship. And so it
came to pass, that they all es-
caped safe to the land.

[1] ancient authorities read *about threescore and sixteen souls.* [2] Some ancient authorities read *bring safe to shore.*

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us [illegible]e days courteously.

28 And when we were escaped,
then we knew that the island was
2 called [1]Melita. And the barba-
rians shewed us no common kind-
ness: for they kindled a fire, and
received us all, because of the
present rain, and because of the
3 cold. But when Paul had gath-
ered a bundle of sticks, and laid
them on the fire, a viper came
out [2]by reason of the heat, and
4 fastened on his hand. And when
the barbarians saw the beast hang-
ing from his hand, they said one
to another, No doubt this man is
a murderer, whom, though he
hath escaped from the sea, yet
Justice hath not suffered to live.
5 Howbeit he shook off the beast
into the fire, and took no harm.
6 But they expected that he would
have swollen, or fallen down dead
suddenly: but when they were
long in expectation, and beheld
nothing amiss come to him, they
changed their minds, and said
that he was a god.

7 Now in the neighbourhood [illegible]
that place were lands belong[illegible]
to the chief man of the isla[illegible]
named Publius; who received [illegible]
and entertained us three d[illegible]y.

[1] Some ancient authorities read *Melitene.* [2] Or, *from the heat*

d it came to pass, that the
f Publius lay sick of a fever
ı bloody flux: to whom Paul
in, and prayed, and laid his
ın him, and healed him.
when this was done, others
ıich had diseases in the isl-
ne, and were healed:
Who also honoured us with
ıonours; and when we de-
they laded *us* with such
as were necessary.
nd after three months we
d in a ship of Alexandria,
ad wintered in the isle, whose
s Castor and Pollux.
nd landing at Syracuse, we
there three days.
nd from thence we fetched
ass, and came to Rhegium:
er one day the south wind
ıd we came the next day to
:
Where we found brethren,
re desired to tarry with them
lays: and so we went toward

ınd from thence, when the
n heard of us, they came to
; as far as Appii Forum, and
ıree Taverns; whom when
w, he thanked God, and took
:.
ınd when we came to Rome,
ıturion delivered the pris-
:o the captain of the guard:
ıl was suffered to dwell by
with a soldier that kept him.

8 courteously. And it was so, that
the father of Publius lay sick of
fever and dysentery: unto whom
Paul entered in, and prayed, and
laying his hands on him healed
9 him. And when this was done,
the rest also which had diseases in
the island came, and were cured:
10 who also honoured us with many
honours; and when we sailed,
they put on board such things as
we needed.

11 And after three months we set
sail in a ship of Alexandria, which
had wintered in the island, whose
sign was [1]The Twin Brothers.
12 And touching at Syracuse, we
13 tarried there three days. And
from thence we [2]made a circuit,
and arrived at Rhegium: and
after one day a south wind sprang
up, and on the second day we
14 came to Puteoli: where we found
brethren, and were intreated to
tarry with them seven days: and
15 so we came to Rome. And from
thence the brethren, when they
heard of us, came to meet us as
far as The Market of Appius,
and The Three Taverns: whom
when Paul saw, he thanked God,
and took courage.

16 And when we entered into
Rome, [3]Paul was suffered to abide
by himself with the soldier that
guarded him.

oscuri. [2] Some ancient authorities read *cast loose.* [3] Some ancient authorities insert *the captain delivered the prisoners to the captain of the prætorian guard: but.*

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

17 And it came to pass, tha
three days he called to
[1]those that were the chief
Jews: and when they were
together, he said unto th
brethren, though I had don
ing against the people,
customs of our fathers, y
delivered prisoner from J
lem into the hands of th
18 mans: who, when they h
amined me, desired to set
liberty, because there w
19 cause of death in me. But
the Jews spake against it,
constrained to appeal unto C
not that I had aught to accu
20 nation of. For this cause
fore did I [2]intreat you to s
to speak with *me*: for b
of the hope of Israel I am
21 with this chain. And the
unto him, We neither re
letters from Judæa conc
thee, nor did any of the br
come hither and report or
22 any harm of thee. But w
sire to hear of thee wha
thinkest: for as concernin
sect, it is known to us that
where it is spoken against.
23 And when they had app
him a day, they came to hi
his lodging in great numb
whom he expounded *the*
testifying the kingdom of
and persuading them conc
Jesus, both from the law o
ses and from the prophets

[1] Or, *those that were of the Jews first* [2] Or, *call for you, to see and to speak with* you

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

24 morning till evening. And some believed the things which were spoken, and some disbelieved.
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [1]by Isaiah the prophet
26 unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[2]
30 And he abode two whole years in his own hired dwelling, and received all that went in unto
31 him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

[1] Or, *through* [2] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

PAUL BEFORE AGRIPPA.

HE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

CHAPTER I.

ul commendeth his calling to the Romans, 9 desire to come to them. 16 What his gospel is, righteousness which it sheweth. 18 God is with all manner of sin. 21 What were the the Gentiles.

UL, a servant of Jesus Christ,
alled *to be* an apostle, separated
the gospel of God,
Which he had promised afore
s prophets in the holy Scrip-

ncerning his Son Jesus Christ
rd, which was made of the
of David according to the

nd declared *to be* the Son of
with power, according to the
t of holiness, by the resurrec-
from the dead:
y whom we have received
and apostleship, for obedience
e faith among all nations, for
me:
mong whom are ye also the
l of Jesus Christ:
o all that be in Rome, beloved
od, called *to be* saints: Grace
u, and peace, from God our
er and the Lord Jesus Christ.
irst, I thank my God through
Christ for you all, that your

1 PAUL, a [1]servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of
2 God, which he promised afore [2]by his prophets in the holy scrip-
3 tures, concerning his Son, who was born of the seed of David
4 according to the flesh, who was [3]declared *to be* the Son of God [4]with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus
5 Christ our Lord, through whom we received grace and apostleship, unto obedience [5]of faith among all the nations, for his
6 name's sake: among whom are ye also, called *to be* Jesus Christ's:
7 to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [6]that

bond-servant. [1] Or, *through* [2] Gr. *determined.* [4] Or, *in* [5] Or, *to the faith* [6] Or, *because*

faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to

your faith is proclaimed thr
9 out the whole world. Fo
is my witness, whom I se
my spirit in the gospel
Son, how unceasingly I
10 mention of you, always
pray ers making request, if
means now at length I m
prospered [1] by the will of G
11 come unto you. For I lo
see you, that I may impart
you some spiritual gift,
12 end ye may be established
is, that I with you may be
forted in you, each of us
other's faith, both yours
13 mine. And I would not
you ignorant, brethren, th
tentimes I purposed to
unto you (and was hin
hitherto), that I might
some fruit in you also, ev
14 in the rest of the Gentile
am debtor both to Greek
to Barbarians, both to the
15 and to the foolish. So, as
as in me is, I am ready to p
the gospel to you also tha
16 in Rome. For I am not ash
of the gospel: for it is the
of God unto salvation to
one that believeth; to the
first, and also to the
17 For therein is revealed a
eousness of God [2] by faith

[1] Gr. *in.*

[2] Gr. *from.*

as it is written, The just shall
faith.
For the wrath of God is re-
from heaven against all un-
ess and unrighteousness of
who hold the truth in un-
ousness;
Because that which may be
of God is manifest in them;
d hath shewed *it* unto them.
For the invisible things of
om the creation of the world
early seen, being understood
things that are made, *even*
rnal power and Godhead; so
ey are without excuse:
Because that, when they knew
hey glorified *him* not as God,
were thankful; but became
their imaginations, and their
heart was darkened.
Professing themselves to be
hey became fools,
And changed the glory of the
uptible God into an image
like to corruptible man, and
s, and fourfooted beasts, and
g things.
Wherefore God also gave
up to uncleanness, through
ts of their own hearts, to dis-
r their own bodies between
lves:
Who changed the truth of
to a lie, and worshipped and
the creature more than the
r, who is blessed for ever.

faith: as it is written, But the
righteous shall live [1] by faith.
18 For [2] the wrath of God is re-
vealed from heaven against all
ungodliness and unrighteousness
of men, who [3] hold down the
19 truth in unrighteousness; be-
cause that which may be known
of God is manifest in them; for
God manifested it unto them.
20 For the invisible things of him
since the creation of the world
are clearly seen, being perceived
through the things that are
made, *even* his everlasting power
and divinity; [4] that they may be
21 without excuse: because that,
knowing God, they glorified him
not as God, neither gave thanks;
but became vain in their reason-
ings, and their senseless heart
22 was darkened. Professing them-
selves to be wise, they became
23 fools, and changed the glory of the
incorruptible God for the like-
ness of an image of corruptible
man, and of birds, and fourfoot-
ed beasts, and creeping things.
24 Wherefore God gave them up
in the lusts of their hearts unto
uncleanness, that their bodies
should be dishonoured among
25 themselves: for that they ex-
changed the truth of God for a
lie, and worshipped and served
the creature rather than the Cre-
ator, who is blessed [5] for ever.
Amen.

vm. [1] Or, *a wrath* [3] Or, *hold the truth* [4] Or, *so that they are* [5] Gr. *unto the ages.*

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

26 For this cause God ga
up unto [1] vile passions: f
women changed the nat
into that which is against
27 and likewise also the m
ing the natural use of the
burned in their lust one
another, men with men
unseemliness, and recei
themselves that recomp
their error which was due

28 And even as they [2] ref
have God in *their* kno
God gave them up
reprobate mind, to dc
things which are not
29 being filled with all unrig
ness, wickedness, covet
maliciousness; full of en
der, strife, deceit, ma
30 whisperers, backbiters,
to God, insolent, haught
ful, inventors of evil thi
31 obedient to parents, with
derstanding, covenant-b
without natural affecti
32 merciful: who knowing
dinance of God, that the
practice such things are
of death, not only do th
but also consent with th
practise them.

[1] Gr. *passions of dishonour.* [2] Gr. *did not approve.* [3] Or, *haters of God*

CHAPTER II.

' that sin, though they condemn it in others, :cuse themselves, 6 *and much less escape :ent of God,* 9 *whether they be Jews or Gen:- The Gentiles cannot escape,* 17 *nor yet the whom their circumcision shall not profit, ep not the law.*

ɛREFORE thou art inex- ısable, O man, whosoever rt that judgest: for wherein judgest another, thou con- st thyself; for thou that t doest the same things.

ut we are sure that the judg- ɔf God is according to truth t them which commit such

.nd thinkest thou this, O man, ıdgest them which do such , and doest the same, that thou scape the judgment of God?

ɔr despisest thou the riches of ɔodness and forbearance and ffering; not knowing that odness of God leadeth thee ɛntance?

ut, after thy hardness and im- nt heart, treasurest up unto wrath against the day of and revelation of the right- ıdgment of God;

Vho will render to every man ing to his deeds:

o them who by patient con- ce in well doing seek for and honour and immortality, l life:

ut unto them that are con- us, and do not obey the truth, bey unrighteousness, indigna- nd wrath,

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [1] another, thou condemnest thyself; for thou that judgest dost practise the same
2 things. [2]And we know that the judgement of God is according to truth against them that prac-
3 tise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of
4 God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?
5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous
6 judgement of God; who will render to every man according
7 to his works: to them that by patience in well-doing seek for glory and honour and incorrup-
8 tion, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indigna-

[1] Gr. *the other.* [2] Many ancient authorities read *For.*

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

9 tion, tribulation and ar
upon every soul of mar
worketh evil, of the Jew
10 and also of the Greek; bu
and honour and peace to
man that worketh good,
11 Jew first, and also to the
for there is no respect of p
12 with God. For as many a
sinned without law shal
perish without law: and as
as have sinned under law
13 be judged by law; for n
hearers of a law are [1]just
God, but the doers of a la
14 be [2]justified: for when G
which have no law do by
the things of the law, thes
ing no law, are a law unto
15 selves; in that they she
work of the law written in
hearts, their conscience b
witness therewith, and
[3]thoughts one with anoth
cusing or else excusing
16 in the day when God
judge the secrets of men, a
ing to my gospel, by
Christ.

17 But if thou bearest the
of a Jew, and restest upo
18 law, and gloriest in Go
knowest [6]his will, and [7]app
the things that are exc
being instructed out of th

[1] Or, *righteous* [2] Or, *accounted righteous* [3] Or, *reasonings* [4] Or, *judgeth* [5]
[6] Or, *the Will* [7] Or, *provest the things that differ*

And art confident that thou
lf art a guide of the blind, a
of them which are in dark-

An instructor of the foolish, a
ıer of babes, which hast the
of knowledge and of the truth
e law.
Thou therefore which teachest
ıer, teachest thou not thyself?
that preachest a man should
ıteal, dost thou steal?
Thou that sayest a man should
commit adultery, dost thou
nit adultery? thou that ab-
ːst idols, dost thou commit sac-
ɛ?
Thou that makest thy boast
ıe law, through breaking the
lishonourest thou God?
For the name of God is blas-
ıed among the Gentiles through
as it is written.
For circumcision verily profi-
if thou keep the law: but if
be a breaker of the law, thy
mcision is made uncircumci-

Therefore, if the uncircumci-
keep the righteousness of the
ɜhall not his uncircumcision be
ted for circumc'sion?
And shall not uncircumcision
ı is by nature, if it fulfil the
judge thee, who by the letter
ːircumcision dost transgress the

For he is not a Jew, which is

19 and art confident that thou thy-
self art a guide of the blind, a
a light of them that are in dark-
20 ness, [1]a corrector of the foolish,
a teacher of babes, having in the
law the form of knowledge and
21 of the truth; thou therefore that
teachest another, teachest thou
not thyself? thou that preachest
a man should not steal, dost
22 thou steal? thou that sayest
.. man should not commit adul-
tery, dost thou commit adultery?
thou that abhorrest idols, dost
23 thou [2]rob temples? thou who
gloriest in [3]the law, through thy
transgression of the law dishon-
24 ourest thou God? For the name
of God is blasphemed among
the Gentiles because of you, even
25 as it is written. For circum-
cision indeed profiteth, if thou
be a doer of the law: but if thou
be a transgressor of the law, thy
circumcision is become uncir-
26 cumcision. If therefore the un-
circumcision keep the ordinances
of the law, shall not his uncircum-
cision be reckoned for circum-
27 cision? and shall not the uncir-
cumcision which is by nature, if
it fulfil the law, judge thee, who
with the letter and circumcision
art a transgressor of the law?
28 For he is not a Jew, which is

[1] Or, *an instructor* [2] Or, *commit sacrilege* [3] Or, *a law*

one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

one outwardly; neither is that circumcision, which is outward
29 in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit
2 of circumcision? Much every way: first of all, that they were intrusted with the oracles of God.
3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? 4 [1]God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the
6 manner of men.) God forbid: for then how shall God judge the
7 world? [2]But if the truth of God through my lie abounded unto his glory, why am I also

[1] Gr. *Be it not so*: and so elsewhere.

[2] Many ancient authorities read *For*.

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:
15 Their feet *are* swift to shed blood:
16 Destruction and misery *are* in their ways:
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.

8 still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
9 What then? [1]are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that
10 they are all under sin; as it is written,

There is none righteous, no, not one;
11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood:
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.

[1] Or, *do we excuse ourselves?*

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judge-
20 ment of God; because [1] by [2] the works of the law shall no flesh be [3] justified in his sight: for [4] through the law *cometh* the
21 knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the
22 law and the prophets; even the righteousness of God through faith [5] in Jesus Christ unto all [6] them that believe; for there
23 is no distinction; for all have sinned, and fall short of the glory
24 of God; being justified freely by his grace through the redemp-
25 tion that is in Christ Jesus: whom God [7] set forth [8] *to be* a propitiation, through [9] faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the for-
26 bearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be [10] just, and the [10] justifier of him that [11] hath faith
27 [5] in Jesus. Where then is thy glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith

[1] Gr. *out of.* [2] Or, *works of law* [3] Or, *accounted righteous* [4] Or, *through law* [5] Or, *of* [6] Some ancient authorities add *and upon all* [7] Or, *purposed* [8] Or, to be *propitiatory* [9] Or, *faith in his blood* [10] See ch. ii. 13, margin. [11] Gr. *is of faith.*

Therefore we conclude that a
is justified by faith without
eeds of the law.
Is he the God of the Jews
' *is he* not also of the Gen-
Yes, of the Gentiles also:
Seeing *it is* one God, which
justify the circumcision by
and uncircumcision through

Do we then make void the
through faith? God forbid:
ve establish the law.

CHAPTER IV.

raham's faith was imputed to him for right-
, 10 before he was circumcised. 13 By faith
and his seed received the promise. 16 Abra-
the father of all that believe. 24 Our faith
ll be imputed to us for righteousness.

HAT shall we say then that
Abraham our father, as per-
ıg to the flesh, hath found?
For if Abraham were justified
ɔrks, he hath *whereof* to glory;
ot before God.
For what saith the Scripture?
ham believed God, and it was
:ed unto him for righteous-

Now to him that worketh is
:ward not reckoned of grace,
f debt.
But to him that worketh not,
elieveth on him that justifieth
ngodly, his faith is counted for
:ousness.
Even as David also describeth

28 [1]We reckon therefore that a
man is justified by faith apart
29 from [2]the works of the law. Or
is God *the God* of Jews only?
is he not *the God* of Gentiles
also? Yea, of Gentiles also:
30 if so be that God is one, and he
shall justify the circumcision [3]by
faith, and the uncircumcision
31 [4]through faith. Do we then
make [5]the law of none effect
[4]through faith? God forbid:
nay, we establish [5]the law.

4 What then shall we say [6]that
Abraham, our forefather accord-
ing to the flesh, hath found?
2 For if Abraham was justified
[3]by works, he hath whereof
to glory; but not toward God.
3 For what saith the scripture?
And Abraham believed God,
and it was reckoned unto him
4 for righteousness. Now to him
that worketh, the reward is not
reckoned as of grace, but as of
5 debt. But to him that worketh
not, but believeth on him that
justifieth the ungodly, his faith
is reckoned for righteousness.
6 Even as David also pronounceth

ıy ancient authorities read *For we reckon.* [2] Or, *works of law* [3] Gr. *out of.* [4] Or, *through*
[5] Or, *law.* [6] Some ancient authorities read *of Abraham, our forefather according to*

the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void,

blessing upon the mar
whom God reckoneth rig
7 ness apart from works, *sa*
Blessed are they wh
iquities are forgiven,
And whose sins are co
8 Blessed is the man to
the Lord will not
sin.
9 Is this blessing then pron
upon the circumcision, o
the uncircumcision alsc
we say, To Abraham h
was reckoned for rightec
10 How then was it recl
when he was in circumci
in uncircumcision? Not
cumcision, but in unci
11 sion: and he received the
circumcision, a seal of th
eousness of the faith wl
had while he was in unci
sion: that he might be th
of all them that believe,
they be in uncircumcisic
righteousness might be re
12 unto them; and the fa
circumcision to them wl
only are of the circumcisi
who also walk in the st
that faith of our father A
which he had in uncircur
13 For not [1]through the l
the promise to Abraha
his seed, that he should
of the world, but throu
14 righteousness of faith.
they which are of the

[1] Or, *through law*

the promise made of none
t:
Because the law worketh
h: for where no law is, *there*
transgression.
Therefore *it is* of faith, that
ight be by grace; to the end
promise might be sure to all
seed; not to that only which
the law, but to that also which
the faith of Abraham; who is
ather of us all,
(As it is written, I have made
a father of many nations,) be-
him whom he believed, *even*
, who quickeneth the dead, and
th those things which be not
ough they were:
Who against hope believed
pe, that he might become the
r of many nations, according
at which was spoken, So shall
eed be.
And being not weak in faith,
onsidered not his own body
dead, when he was about a
red years old, neither yet the
ness of Sarah's womb:
He staggered not at the pro-
of God through unbelief: but
strong in faith, giving glory to
:
And being fully persuaded,
what he had promised, he was
also to perform.
And therefore it was imputed
m for righteousness.
Now it was not written for

heirs, faith is made void, and the
promise is made of none effect;
15 for the law worketh wrath; but
where there is no law, neither is
16 there transgression. For this
cause *it is* of faith, that *it may*
be according to grace; to the
end that the promise may be
sure to all the seed; not to that
only which is of the law, but to
that also which is of the faith of
Abraham, who is the father of
17 us all (as it is written, A father
of many nations have I made
thee) before him whom he be-
lieved, *even* God, who quickeneth
the dead, and calleth the things
that are not, as though they were.
18 Who in hope believed against
hope, to the end that he might
become a father of many nations,
according to that which had been
spoken, So shall thy seed be.
19 And without being weakened
in faith he considered his own
body [1] now as good as dead (he
being about a hundred years
old), and the deadness of Sarah's
20 womb: yea, looking unto the
promise of God, he wavered not
through unbelief, but waxed
strong through faith, giving
21 glory to God, and being fully
assured that, what he had prom-
ised, he was able also to perform.
22 Wherefore also it was reckoned
unto him for righteousness.
23 Now it was not written for his

[1] Many ancient authorities omit *now*.

his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure

sake alone, that it was reckoned
24 unto him: but for our sake also,
unto whom it shall be reckoned,
who believe on him that raised
Jesus our Lord from the dead,
25 who was delivered up for our
trespasses, and was raised for our
justification.

5 Being therefore justified [1]by
faith, [2]let us have peace with
God through our Lord Jesus
2 Christ; through whom also we
have had our access [3]by faith
into this grace wherein we
stand; and [4]let us [5]rejoice in
3 hope of the glory of God. And
not only so, but [6]let us also re-
joice in our tribulations: knowing
that tribulation worketh
4 patience; and patience, proba-
5 tion; and probation, hope: and
hope putteth not to shame; be-
cause the love of God hath been
shed abroad in our hearts
through the [7]Holy Ghost which
6 was given unto us. For while
we were yet weak, in due season
Christ died for the ungodly.
7 For scarcely for a righteous man
will one die: for peradventure

[1] Gr. *out of.* [2] Some authorities read *we have.* [3] Some ancient authorities omit *by faith.*
[4] Or, *we rejoice* [5] Gr. *glory.* [6] Or, *we also rejoice* [7] Or, *Holy Spirit*: and so throughout this book.

good man some would even
o die.
But God commendeth his love
d us, in that, while we were
nners, Christ died for us.
Much more then, being now
ied by his blood, we shall be
from wrath through him.
For if, when we were enemies,
ere reconciled to God by the
of his Son; much more,
reconciled, we shall be saved
s life.
And not only *so*, but we also
God through our Lord Jesus
t, by whom we have now re-
l the atonement.
Wherefore, as by one man
ntered into the world, and
by sin; and so death passed
all men, for that all have
l:
(For until the law sin was in
orld: but sin is not imputed
there is no law.
Nevertheless death reigned
Adam to Moses, even over
that had not sinned after the
tude of Adam's transgression,
s the figure of him that was to

But not as the offence, so also
free gift: for if through the
e of one many be dead, much
the grace of God, and the gift
race, *which is* by one man,
Christ, hath abounded unto

for [1]the good man some one
8 would even dare to die. But
God commendeth his own love
toward us, in that, while we
were yet sinners, Christ died for
9 us. Much more then, being
now justified [2]by his blood, shall
we be saved from the wrath *of*
10 *God* through him. For if, while
we were enemies, we were re-
conciled to God through the
death of his Son, much more,
being reconciled, shall we be
11 saved [2]by his life; and not only
so, [3]but we also rejoice in God
through our Lord Jesus Christ,
through whom we have now re-
ceived the reconciliation.

12 Therefore, as through one
man sin entered into the world,
and death through sin; and so
death passed unto all men, for
13 that all sinned:—for until the
law sin was in the world: but
sin is not imputed when there
14 is no law. Nevertheless death
reigned from Adam until Moses,
even over them that had not
sinned after the likeness of
Adam's transgression, who is a
figure of him that was to come.
15 But not as the trespass, so also
is the free gift. For if by the
trespass of the one the many
died, much more did the grace
of God, and the gift by the grace
of the one man, Jesus Christ,

[1] Or, *that which is good* [2] Gr. *in.* [3] Gr. *but also glorying.*

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yielded ourselves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we,

16 abound unto the many. And
not as through one that sinned
so is the gift: for the judgement
came of one unto condemnation
but the free gift *came* of many
trespasses unto [1]justification
17 For if, by the trespass of the
one, death reigned through the
one; much more shall they that
receive the abundance of grace
and [2]of the gift of righteousness
reign in life through the one,
18 *even* Jesus Christ. So then as
through one trespass *the judgement came* unto all men to condemnation; even so through one
act of righteousness *the free gift came* unto all men to justi-
19 fication of life. For as through
the one man's disobedience the
many were made sinners, even
so through the obedience of the
one shall the many be made
20 righteous. And [3]the law came
in beside, that the trespass might
abound; but where sin abounded,
grace did abound more exceed-
21 ingly: that, as sin reigned in
death, even so might grace reign
through righteousness unto eternal life through Jesus Christ our
Lord.

6 What shall we say then?
Shall we continue in sin, that
2 grace may abound? God forbid. We who died to sin,

[1] Gr. *an act of righteousness.* [2] Some ancient authorities omit *of the gift.* [3] Or, *law*

ıre dead to sin, live any longer in?
Know ye not, that so many of ; were baptized into Jesus t were baptized into his death?
Therefore we are buried with by baptism into death: that as Christ was raised up from ead by the glory of the Father, so we also should walk in new- of life.
For if we have been planted her in the likeness of his death, ıall be also *in the likeness* of esurrection:
Knowing this, that our old is crucified with *him*, that the of sin might be destroyed, that forth we should not serve sin.
For he that is dead is freed sin.
Now if we be dead with Christ, elieve that we shall also live him:
Knowing that Christ being l from the dead dieth no more; hath no more dominion over

For in that he died, he died sin once; but in that he liveth, eth unto God.
Likewise reckon ye also your- to be dead indeed unto sin, live unto God through Jesus t our Lord.
Let not sin therefore reign in mortal body, that ye should it in the lusts thereof.

how shall we any longer live
3 therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized
4 into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness
5 of life. For if we have become [1]united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection;
6 knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in
7 bondage to sin; for he that hath
8 died is justified from sin. But if we died with Christ, we believe that we shall also live with
9 him; knowing that Christ being raised from the dead dieth no more; death no more hath do-
10 minion over him. For [2]the death that he died, he died unto sin [3]once: but [2]the life that he liveth, he liveth unto God.
11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

[1] Or, *united with the likeness* . . . with the likeness [2] Or, *in that* [3] Gr. *once for all.*

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you; for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

13 neither present your
unto sin *as* [1]instrument
righteousness; but pres
selves unto God, as ali
the dead, and your mer
[1]instruments of right
14 unto God. For sin s
have dominion over y
ye are not under law, b
grace.
15 What then? shall we
cause we are not under
16 under grace? God forbic
ye not, that to whom ye
yourselves *as* [2]servan
obedience, his [2]servant
whom ye obey; whethe
unto death, or of obedie
17 righteousness? But th
to God, [3]that, whereas
[2]servants of sin, ye beca
dient from the heart
[4]form of teaching where
18 were delivered; and bei
free from sin, ye becar
19 vants of righteousness.
after the manner of men
of the infirmity of yo
for as ye presented yo
bers *as* servants to unc
and to iniquity unto
even so now present yo
bers *as* servants to right
20 unto sanctification. F
ye were [2]servants of sin,
free in regard of righte
21 What fruit then had y
time in the things wh
are now ashamed? for

[1] Or, *weapons* [2] Gr. *bond-servants.* [3] Or, *that ye were . . . but ye became* [4] Or,

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

22 of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.
23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know [1]the law), how that the law hath dominion over a man for
2 so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from
3 the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be
4 joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth
5 fruit unto God. For when we were in the flesh, the [2]sinful passions, which were through the law, wrought in our members to bring forth fruit unto

[1] Or, *law*

[2] Gr. *passions of sins.*

6 But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

6 death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [1] the law: for I had not known [2] coveting, except the law had said, Thou shalt not [2] covet:

8 but sin, finding occasion, wrought in me through the commandment all manner of [2] coveting: for apart from [1] the law sin *is* dead.

9 And I was alive apart from [1] the law once: but when the commandment came, sin revived, and

10 I died; and the commandment, which *was* unto life, this I found

11 *to be* unto death; for sin, finding occasion, through the commandment beguiled me, and through

12 it slew me. So that the law is holy, and the commandment holy,

13 and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;— that through the commandment sin might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold

15 under sin. For that which I [3] do I know not: for not what I would, that do I practise; but

[1] Or, *law* [2] Or, *lust* [3] Gr. *work*.

16 If then I do that which I ould not, I consent unto the law at *it is* good.

17 Now then it is no more I at do it, but sin that dwelleth in e.

18 For I know that in me (that s, in my flesh,) dwelleth no good hing: for to will is present with e; but *how* to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

16 what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is
17 good. So now it is no more I that [1] do it, but sin which dwelleth
18 in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to [1] do that which
19 is good *is* not. For the good which I would I do not: but the evil which I would not, that
20 I practise. But if what I would not, that I do, it is no more I that [1] do it, but sin which dwelleth
21 in me. I find then [2] the law, that, to me who would do good,
22 evil is present. For I delight [3] in the law of God after the
23 inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity [4] under the law of sin which is in
24 my members. O wretched man that I am! who shall deliver me out of [5] the body of this death?
25 [6] I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

[1] Gr. *work.* [2] Or, *in regard of the law* [3] Gr. *with.* [4] Gr. *in.* Many ancient authorities read *to*
[5] Or, *this body of death* [6] Many ancient authorities read *But thanks be to God.*

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation 5, 23 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19, whose glorious deliverance all things long for, 29 was beforehand decreed from God. 28 What can sever us from his love?

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any

8 There is therefore now no
condemnation to them that are
2 in Christ Jesus. For the law
of the Spirit of life in Christ
Jesus made me free from the
3 law of sin and of death. For
what the law could not do, [1] in
that it was weak through the
flesh, God, sending his own Son
in the likeness of [2] sinful flesh
[3] and *as an offering* for sin, con-
4 demned sin in the flesh: that
the [4] ordinance of the law might
be fulfilled in us, who walk not
after the flesh, but after the spirit.
5 For they that are after the flesh
do mind the things of the flesh;
but they that are after the spirit
6 the things of the spirit. For the
mind of the flesh is death; but
the mind of the spirit is life and
7 peace: because the mind of the
flesh is enmity against God; for
it is not subject to the law of
God, neither indeed can it be:
8 and they that are in the flesh
9 cannot please God. But ye are
not in the flesh, but in the spirit,
if so be that the Spirit of God
dwelleth in you. But if any

[1] Or, *wherein* [2] Gr. *flesh of sin.* [3] Or, *and for sin* [4] Or, *requirement*

man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation

man hath not the Spirit of Christ,
10 he is none of his. And if Christ
is in you, the body is dead be-
cause of sin; but the spirit is life
11 because of righteousness. But
if the Spirit of him that raised
up Jesus from the dead dwelleth
in you, he that raised up Christ
Jesus from the dead shall quicken
also your mortal bodies [1] through
his Spirit that dwelleth in you.

12 So then, brethren, we are
debtors, not to the flesh, to live
13 after the flesh: for if ye live
after the flesh, ye must die; but
if by the spirit ye [2] mortify the
[3] deeds of the body, ye shall
14 live. For as many as are led
by the Spirit of God, these are
15 sons of God. For ye received
not the spirit of bondage again
unto fear; but ye received the
spirit of adoption, whereby we
16 cry, Abba, Father. The Spirit
himself beareth witness with our
spirit, that we are children of
17 God: and if children, then heirs;
heirs of God, and joint-heirs with
Christ; if so be that we suffer
with *him*, that we may be also
glorified with *him*.

18 For I reckon that the suffer-
ings of this present time are not
worthy to be compared with the
glory which shall be revealed to
19 us-ward. For the earnest ex-

[1] Many ancient authorities read *because of*. [2] Gr. *make to die*. [3] Gr. *doings*.

of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

pectation of the creation w
for the revealing of the so
20 God. For the creation wa
jected to vanity, not of it
will, but by reason of hin
21 subjected it, [1]in hope th
creation itself also shall l
livered from the bondage
ruption into the liberty
glory of the children of
22 For we know that the
creation groaneth and trav
in pain [2]together until
23 And not only so, but our
also, which have the firs
of the Spirit, even we our
groan within ourselves, w
for *our* adoption, *to wit*, t
24 demption of our body. F
hope were we saved: but
that is seen is not hope:
who [4]hopeth for that whi
25 seeth? But if we hope fo
which we see not, *then* d
with patience wait for it.

26 And in like manner the
also helpeth our infirmity
we know not how to pr
we ought; but the Spirit
self maketh intercession f
with groanings which cann
27 uttered; and he that sear
the hearts knoweth what
mind of the Spirit, [5]becau
maketh intercession for the
according to *the will of*

[1] Or, *in hope; because the creation &c. what a man seeth, why doth he yet hope for?*
[2] Or, *with us*
[3] Many ancient authorities
[4] Some ancient authorities read *awaiteth.*

And we know that all things
together for good to them
ove God, to them who are the
according to *his* purpose.
For whom he did foreknow,
o did predestinate *to be* con-
d to the image of his Son, that
ght be the firstborn among
brethren.
Moreover, whom he did pre-
ate, them he also called: and
he called, them he also justi-
and whom he justified, them
o glorified.
What shall we then say to
things? If God *be* for us, who
against us?
He that spared not his own
ut delivered him up for us all,
hall he not with him also freely
s all things?
Who shall lay anything to the
of God's elect? *It is* God
stifieth.
Who *is* he that condemneth?
Christ that died, yea rather,
s risen again, who is even at
ght hand of God, who also
h intercession for us.
Who shall separate us from
ve of Christ? *shall* tribula-
r distress, or persecution, or
, or nakedness, or peril, or
?
As it is written, For thy sake
re killed all the day long;
e accounted as sheep for the
ter.

28 And we know that to them that
love God [1]all things work to-
gether for good, *even* to them
that are called according to *his*
29 purpose. For whom he fore-
knew, he also foreordained *to be*
conformed to the image of his
Son, that he might be the first-
30 born among many brethren: and
whom he foreordained, them he
also called: and whom he called,
them he also justified: and
whom he justified, them he also
glorified.
31 What then shall we say to
these things? If God *is* for us,
32 who *is* against us? He that
spared not his own Son, but de-
livered him up for us all, how
shall he not also with him freely
33 give us all things? Who shall
lay any thing to the charge of
God's elect? [2]It is God that
34 justifieth; who is he that shall
condemn? [3]It is Christ Jesus
that died, yea rather, that was
raised from the dead, who is at
the right hand of God, who also
35 maketh intercession for us. Who
shall separate us from the love
[4]of Christ? shall tribulation, or
anguish, or persecution, or fam-
ine, or nakedness, or peril, or
36 sword? Even as it is written,

For thy sake we are killed all
the day long;
We were accounted as sheep
for the slaughter.

[1] ancient authorities read *God worketh all things with them for good.* [2] Or, *shall God that* [3] Or, *Shall Christ Jesus that died, . . us?* [4] Some ancient authorities read *of God.*

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of

37 Nay, in all these things we are more than conquerors through
38 him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor
39 things to come, nor powers, nor height, nor depth, nor any other [1] creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy
2 Ghost, that I have great sorrow and unceasing pain in my heart.
3 For I could [2] wish that I myself were anathema from Christ for my brethren's sake, my kinsmen
4 according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and
5 the promises; whose are the fathers, and of whom is Christ as concerning the flesh, [3] who is over all, God blessed [4] for ever.
6 Amen. But *it is* not as though

[1] Or, *creation* [2] Or, *pray* [3] Some modern interpreters place a full stop after *flesh*, and translate, *who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.* [4] Gr. *unto the ages.*

ath taken none effect. For
re not all Israel, which are of

either, because they are the
Abraham, *are they* all chil-
but, In Isaac shall thy seed
ed.
hat is, They which are the
n of the flesh, these *are* not
ldren of God: but the chil-
f the promise are counted for
d.
or this *is* the word of promise,
time will I come, and Sarah
ave a son.
And not only *this;* but when
ca also had conceived by one,
our father Isaac,
For *the children* being not
n, neither having done any
or evil, that the purpose of
ccording to election might
not of works, but of him that
;)
t was said unto her, The
hall serve the younger.
As it is written, Jacob have I
but Esau have I hated.
What shall we say then? *Is*
unrighteousness with God?
rbid.
For he saith to Moses, I will
ıercy on whom I will have
and I will have compassion
om I will have compassion.
So then *it is* not of him that
, nor of him that runneth,
God that sheweth mercy.
For the Scripture saith unto
h, Even for this same pur-

the word of God hath come to
nought. For they are not all
Israel, which are of Israel:
7 neither, because they are Abra-
ham's seed, are they all children:
but, in Isaac shall thy seed be
8 called. That is, it is not the
children of the flesh that are
children of God; but the children
of the promise are reckoned for
9 a seed. For this is a word of
promise, According to this season
will I come, and Sarah shall have
10 a son. And not only so; but
Rebecca also having conceived
by one, *even* by our father Isaac—
11 for *the children* being not yet
born, neither having done any-
thing good or bad, that the pur-
pose of God according to election
might stand, not of works, but
12 of him that calleth, it was said
unto her, The elder shall serve
13 the younger. Even as it is
written, Jacob I loved, but Esau
I hated.

14 What shall we say then? Is
there unrighteousness with God?
15 God forbid. For he saith to
Moses, I will have mercy on
whom I have mercy, and I will
have compassion on whom I
16 have compassion. So then it is
not of him that willeth, nor of
him that runneth, but of God
17 that hath mercy. For the scrip-
ture saith unto Pharaoh, For
this very purpose did I raise thee

pose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me. Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

up, that I might shew in
my power, and that my
might be published abroad
18 the earth. So then he
mercy on whom he wil
whom he will he hardenet
19 Thou wilt say then unt
Why doth he still find
For who withstandeth his
20 Nay but, O man, who art
that repliest against God?
the thing formed say to hi
formed it, Why didst thou
21 me thus? Or hath nc
potter a right over the clay
the same lump to mak
part a vessel unto honou
22 another unto dishonour?
if God, willing to shew his
and to make his power k
endured with much long
ing vessels of wrath fitted
23 destruction; [1] and that he
make known the riches
glory upon vessels of r
which he afore prepared
24 glory, *even* us, whom he
called, not from the Jews
25 but also from the Gentiles
he saith also in Hosea,

I will call that my p
which was not my p
And her beloved, whic
not beloved.

26 And it shall be, *that* i
place where it was sai
them, Ye are not my p
There shall they be calle
of the living God.

[1] Some ancient authorities omit *and*.

Esaias also crieth concerning
Though the number of the
n of Israel be as the sand of
, a remnant shall be saved:
For he will finish the work,
t *it* short in righteousness:
: a short work will the Lord
ıpon the earth.
And as Esaias said before,
: the Lord of Sabaoth had
a seed, we had been as So-
and been made like unto
rah.
What shall we say then?
he Gentiles, which followed
:er righteousness, have at-
to righteousness, even the
usness which is of faith.
But Israel, which followed af-
law of righteousness, hath not
l to the law of righteousness.
Wherefore? Because *they*
it not by faith, but as it were
works of the law. For they
:d at that stumblingstone;
ıs it is written, Behold, I lay
ı a stumblingstone and rock
ce: and whosoever believeth
shall not be ashamed.

CHAPTER X.

Scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 *and betwixt Jew and Gentile, that believe, shall not be confounded,* 18 *and that the Gentiles shall receive and believe.* 19 *Israel was not ignorant of it.*

BRETHREN, my heart's desire
and prayer to God for Israel is,
that they might be saved.

27 And Isaiah crieth concerning
Israel, If the number of the
children of Israel be as the sand
of the sea, it is the remnant that
28 shall be saved: for the Lord will
execute *his* word upon the earth,
finishing it and cutting it short.
29 And, as Isaiah hath said before,
Except the Lord of Sabaoth
had left us a seed,
We had become as Sodom,
and had been made like
unto Gomorrah.
30 What shall we say then?
That the Gentiles, which fol-
lowed not after righteousness,
attained to righteousness, even
the righteousness which is of
31 faith: but Israel, following after
a law of righteousness, did not
32 arrive at *that* law. Wherefore?
[1] Because *they sought it* not by
faith, but as it were by works.
They stumbled at the stone of
33 stumbling; even as it is written,
Behold, I lay in Zion a stone
of stumbling and a rock of
offence:
And he that believeth on [2]him
shall not be put to shame.

10 Brethren, my heart's [3]desire
and my supplication to God
is for them, that they may be

[1] Or, *because, doing it not by faith, but as it were by works, they stumbled at the stone* [2] Or, *it* [3] Gr. *good pleasure.*

2 For I bear them record that they have a zeal of God, but not according to knowledge.
3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
4 For Christ *is* the end of the law for righteousness to every one that believeth.
5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)
7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

2 saved. For I bear them witness that they have a zeal for God, but not according to knowl-
3 edge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the
4 righteousness of God. For Christ is the end of the law unto righteousness to every one
5 that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live there-
6 by. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to
7 bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from
8 the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we
9 preach: [1]because if thou shalt [2]confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:
10 for with the heart man believeth unto righteousness; and with the mouth confession is made
11 unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame.

[1] Or, *that* [2] Some ancient authorities read *confess the word with thy mouth, that Jesus* is *Lord.*

For there is no difference
en the Jew and the Greek:
e same Lord over all is rich
ll that call upon him.
For whosoever shall call upon
ame of the Lord shall be

How then shall they call on
n whom they have not be-
? and how shall they believe
n of whom they have not
? and how shall they hear
ut a preacher?
And how shall they preach,
t they be sent? as it is written,
beautiful are the feet of them
preach the gospel of peace,
ring glad tidings of good
!
But they have not all obeyed
spel. For Esaias saith, Lord,
ath believed our report?
So then faith *cometh* by hear-
nd hearing by the word of

But I say, Have they not
? Yes verily, their sound
into all the earth, and their
unto the ends of the world.
But I say, Did not Israel
? First Moses saith, I will
ke you to jealousy by *them*
re no people, *and* by a foolish
I will anger you.
But Esaias is very bold, and
I was found of them that
t me not; I was made mani-
nto them that asked not after

12 For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him:
13 for, Whosoever shall call upon the name of the Lord shall be
14 saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?
15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring [1]glad tidings of good things!
16 But they did not all hearken to the [2]glad tidings. For Isaiah saith, Lord, who hath believed
17 our report? So belief *cometh* of hearing, and hearing by the
18 word of Christ. But I say, Did they not hear? Yea, verily,

> Their sound went out into all the earth,
> And their words unto the ends of [3]the world.

19 But I say, Did Israel not know? First Moses saith,

> I will provoke you to jealousy with that which is no nation,
> With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,

> I was found of them that sought me not;
> I became manifest unto them that asked not of me.

[1] Or, *a gospel* [2] Or, *gospel* [3] Gr *the inhabited earth.*

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1 *God hath not cast off all Israel.* 7 *Some were elected, though the rest were hardened.* 16 *There is hope of their conversion.* 18 *The Gentiles may not insult upon them:* 26 *for there is a promise of their salvation.* 33 *God's judgments are unsearchable.*

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for;

21 But as to Israel he saith, day long did I spread hands unto a disobedie gainsaying people.

11 I say then, Did God his people? God forbi I also am an Israelite seed of Abraham, of the
2 Benjamin. God did not his people which he fo Or wot ye not what th ture saith [1]of Elijah? pleadeth with God again
3 Lord, they have killed phets, they have digge thine altars: and I am le
4 and they seek my lif what saith the answer unto him? I have left self seven thousand m have not bowed the l
5 Baal. Even so then present time also there i nant according to the
6 of grace. But if it is b it is no more of works wise grace is no mor
7 What then? That whic seeketh for, that he obtai

[1] Or, *in*

but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

but the election obtained it, and
8 the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto
9 this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their [1] fall salvation *is come* unto the Gentiles, for to
12 provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I
14 glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of them.
15 For if the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them*
16 *be*, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so

[1] Or, *trespass*

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your

17 are the branches. But if s
of the branches were broke
and thou, being a wild
wast grafted in among t
and didst become partaker
them [1] of the root of the fa
18 of the olive tree; glory not
the branches: but if thou
est, it is not thou that be
the root, but the root
19 Thou wilt say then, Bra
were broken off, that I n
20 be grafted in. Well; by
unbelief they were broke
and thou standest by thy
Be not highminded, but
21 for if God spared not the na
branches, neither will he
22 thee. Behold then the goo
and severity of God: to
them that fell, severity; bu
ward thee, God's goodnes
thou continue in his goodn
otherwise thou also shalt b
23 off. And they also, if they
tinue not in their unbelief,
be grafted in: for God is ab
24 graft them in again. Fo
thou wast cut out of that w
is by nature a wild olive
and wast grafted contrary t
ture into a good olive tree:
much more shall these, w
are the natural *branches*
grafted into their own
tree?
25 For I would not, bret
have you ignorant of this
tery, lest ye be wise in

[1] Many ancient authorities read *of the root and of the fatness.*

own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to

own conceits, that a hardening in part hath befallen Israel until the fulness of the Gentiles
26 be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away [1]ungodliness from Jacob:
27 And this is [2]my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.
29 For the gifts and the calling of God are [3]without repentance.
30 For as ye in time past were disobedient to God, but now have obtained mercy by their dis-
31 obedience, even so have these also now been disobedient, that by the mercy shewn to you they
32 also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

33 O the depth [4]of the riches [5]both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!
34 For who hath known the mind of the Lord? or who hath been
35 his counsellor? or who hath

[1] Gr. *ungodlinesses.* [2] Gr. *the covenant from me.* [3] Gr. *not repented of.* [4] Or, *of the riches and the wisdom &c.* [5] Or, *both of wisdom &c.*

him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

first given to him, and it s
recompensed unto him
36 For of him, and throug
and unto him, are all thing
him *be* the glory [1] for
Amen.

12 I beseech you therefore,
ren, by the mercies of G
present your bodies a
sacrifice, holy, [2] acceptal
God, *which is* your [3] reas
2 [4] service. And be not fas
according to this [5] world:
ye transformed by the rer
of your mind, that ye may
what is [6] the good and [2]
able and perfect will of G
3 For I say, through the
that was given me, to eve
that is among you, not to
of himself more highly t
ought to think; but so to
as to think soberly, accor
God hath dealt to each
4 measure of faith. For e
we have many members
body, and all the me
5 have not the same office:
who are many, are one b
Christ, and severally me
6 one of another. And
gifts differing according
grace that was given
whether prophecy, *let us*
esy according to the pro

[1] Gr. *unto the ages.* [2] Gr. *well-pleasing.* [3] Or, *spiritual* [4] Or, *worship* [5] Or, *age* [6] *the will of God,* even *the thing which is good and acceptable and perfect*

7 Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.
10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;
11 Not slothful in business; fervent in spirit; serving the Lord;
12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
13 Distributing to the necessity of saints; given to hospitality.
14 Bless them which persecute you: bless, and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not

7 of [1] our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teach-
8 ing; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [2] liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerful-
9 ness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is
10 good. In love of the brethren, be tenderly affectioned one to another; in honour preferring
11 one another; in diligence not slothful; fervent in spirit; serv-
12 ing [3] the Lord; rejoicing in hope; patient in tribulation; continu-
13 ing stedfastly in prayer; communicating to the necessities of the saints; [4] given to hospitality.
14 Bless them that persecute you;
15 bless, and curse not. Rejoice with them that rejoice; weep
16 with them that weep. Be of the same mind one toward another. Set not your mind on high things, but [5] condescend to [6] things that are lowly. Be not wise in your own conceits.
17 Render to no man evil for evil. Take thought for things honour-
18 able in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men.
19 Avenge not yourselves, beloved,

[1] Or, *the faith* [2] Gr. *singleness.* [3] Some ancient authorities read *the opportunity.* [4] Gr. *pursuing.* [5] Gr. *be carried away with.* [6] Or, *them*

yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same;

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribbut give place unto [1] wrath: it is written, Vengeance bel
eth unto me; I will recomp
20 saith the Lord. But if t
enemy hunger, feed him; i
thirst, give him to drink: f
so doing thou shalt heap coa
21 fire upon his head. Be
overcome of evil, but overc
evil with good.

13 Let every soul be in sub
tion to the higher powers:
there is no power but of G
and the *powers* that be are
2 dained of God. Therefore
that resisteth the power, w
standeth the ordinance of G
and they that withstand s
receive to themselves ju
3 ment. For rulers are not a
ror to the good work, but
the evil. And wouldst t
have no fear of the power?
that which is good, and t
shalt have praise from the sa
4 for [2] he is a minister of Go
thee for good. But if thou
that which is evil, be afraid
[2] he beareth not the swor
vain: for [2] he is a ministe
God, an avenger for wrath to
5 that doeth evil. Wherefor
must needs be in subjection
only because of the wrath,
6 also for conscience sake.

[1] Or, *the wrath* of God

[2] Or, *it*

for they are God's minis-
ling continually upon this
.
er therefore to all their
ute to whom tribute *is*
m to whom custom; fear
fear; honour to whom

no man any thing, but to
nother: for he that loveth
th fulfilled the law.
his, Thou shalt not com-
ry, Thou shalt not kill,
not steal, Thou shalt not
witness, Thou shalt not
d if *there be* any other
nent, it is briefly com-
in this saying, namely,
t love thy neighbour as

e worketh no ill to his
: therefore love *is* the ful-
he law.
l that, knowing the time,
it is high time to awake
ep: for now *is* our salva-
r than when we believed.
night is far spent, the day
: let us therefore cast off
of darkness, and let us put
nour of light.
us walk honestly, as in the
in rioting and drunken-
in chambering and wan-
t in strife and envying:
put ye on the Lord Jesus
d make not provision
lesh, to *fulfil* the lusts

for this cause ye pay tribute also; for they are ministers of God's service, attending continually
7 upon this very thing. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man anything, save to love one another: for he that loveth [1]his neighbour hath ful-
9 filled [2]the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love
10 thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of [3]the law.
11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [3]salvation nearer to us than when we *first* believed.
12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour
13 of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in
14 strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

Gr. *the other.* [1] Or, *law* [3] Or, *our salvation nearer than when &c.*

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike.* Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it.* He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

14 But him that is weak in faith receive ye, *yet* not [1] to doubtful
2 disputations. One man hath faith to eat all things: but he
3 that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God
4 hath received him. Who art thou that judgest the [2] servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him
5 stand. One man esteemeth one day above another; another esteemeth every day *alike.* Let each man be fully assured in his
6 own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not,
7 and giveth God thanks. For none of us liveth to himself,
8 and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are

[1] Or, *for decisions of doubts*

[2] Gr. *household-servant.*

o this end Christ both
ose, and revived, that he
ord both of the dead and

why dost thou judge thy
r why dost thou set at
y brother? for we shall
efore the judgment seat

it is written, *As* I live,
Lord, every knee shall
, and every tongue shall
God.
hen every one of us shall
nt of himself to God.
us not therefore judge
er any more: but judge
r, that no man put a
block or an occasion to
brother's way.
ow, and am persuaded by
Jesus, that *there is* noth-
in of itself: but to him
neth any thing to be un-
im *it is* unclean.
if thy brother be grieved
meat, now walkest thou
ably. Destroy not him
meat, for whom Christ

not then your good be
n of:
the kingdom of God is
and drink; but righteous-
peace, and joy in the
st.
he that in these things
rist *is* acceptable to God,
ved of men.

the Lord's. For to this end
Christ died, and lived *again*,
that he might be Lord of both
the dead and the living. But
thou, why dost thou judge thy
brother? or thou again, why
dost thou set at nought thy
brother? for we shall all stand
before the judgement-seat of
God. For it is written,

As I live, saith the Lord, to
me every knee shall bow,
And every tongue shall [1] con-
fess to God.

So then each one of us shall
give account of himself to God.

Let us not therefore judge one
another any more: but judge ye
this rather, that no man put a
stumblingblock in his brother's
way, or an occasion of falling.
I know, and am persuaded in
the Lord Jesus, that nothing is
unclean of itself: save that to
him who accounteth anything to
be unclean, to him it is unclean.
For if because of meat thy brother
is grieved, thou walkest no longer
in love. Destroy not with thy
meat him for whom Christ died.
Let not then your good be evil
spoken of: for the kingdom of
God is not eating and drinking,
but righteousness and peace and
joy in the Holy Ghost. For he
that herein serveth Christ is well-
pleasing to God, and approved

[1] Or, *give praise*

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification

3 For even Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for

19 of men. So then [1] let us follow
after things which make for
peace, and things whereby we
20 may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with
21 offence. It is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy brother
22 stumbleth [2]. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which
23 he [3] approveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin [4].

15 Now we that are strong ought to bear the infirmities of the weak, and not to please our-
2 selves. Let each one of us please his neighbour for that which is
3 good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell
4 upon me. For whatsoever things were written aforetime were writ-

[1] Many ancient authorities read *we follow.* [2] Many ancient authorities add *or is offended, or is weak.*
[3] Or *putteth to the test* [4] Many authorities, some ancient, insert here ch. xvi. 25–27.

ıing, that we through pa-
d comfort of the Scriptures
ıve hope.
ɴ the God of patience and
on grant you to be like-
ɔne toward another accord-
hrist Jesus:
t ye may with one mind
mouth glorify God, even
her of our Lord Jesus

erefore receive ye one an-
Christ also received us, to
' of God.
ɴ I say that Jesus Christ
inister of the circumcision
ɹuth of God, to confirm the
made unto the fathers:
l that the Gentiles might
ɾod for *his* mercy; as it is
For this cause I will con-
:hee among the Gentiles,
unto thy name.

ıd again he saith, Rejoice,
les, with his people.

ıd again, Praise the Lord,
ɾentiles; and laud him, all
e.

ıd again, Esaias saith, There
ı root of Jesse, and he that
to reign over the Gentiles;
ıall the Gentiles trust.

ten for our learning, that through
patience and through comfort of
the scriptures we might have
5 hope. Now the God of patience
and of comfort grant you to be
of the same mind one with
another according to Christ
6 Jesus: that with one accord ye
may with one mouth glorify the
God and Father of our Lord
7 Jesus Christ. Wherefore receive
ye one another, even as Christ
also received [1] you, to the glory
8 of God. For I say that Christ
hath been made a minister of
the circumcision for the truth of
God, that he might confirm the
promises *given* unto the fathers,
9 and that the Gentiles might
glorify God for his mercy; as it
is written,

Therefore will I [2] give praise
unto thee among the Gen-
tiles,
And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his
people.

11 And again,

Praise the Lord, all ye Gen-
tiles;
And let all the peoples praise
him.

12 And again, Isaiah saith,

There shall be the root of
Jesse,
And he that ariseth to rule
over the Gentiles;
On him shall the Gentiles hope.

[1] Some ancient authorities read *us*.
[2] Or, *confess*

13 Now the God of hope fill you with all joy and peace in believing, that ye may[a] abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where

13 Now the God of hope
with all joy and peace in
ing, that ye may abound i
in the power of the Holy

14 And I myself also a
suaded of you, my brethr
ye yourselves are full o
ness, filled with all kno
able also to admonis
15 another. But I write th
boldly unto you in some m
as putting you again in
brance, because of the gra
16 was given me of God,
should be a minister of
Jesus unto the Gentiles,
istering the gospel of G
the offering up of the G
might be made acceptabl
sanctified by the Holy
17 I have therefore my glor
Christ Jesus in things per
18 to God. For I will not
speak of any [b]things sav
which Christ wrought t
me, for the obedience
19 Gentiles, by word and d
the power of signs and w
in the power of [c]the
Ghost; so that from Jer
and round about ever
Illyricum, I have [d]fully p
20 the gospel of Christ; yea,
ing it my aim so to pre

[a] Gr. *ministering in sacrifice.* [b] Gr. *of those things which Christ wrought not through me.* [c] ancient authorities read *the Spirit of God.* One reads *the Spirit.* [d] Gr. *fulfilled.* [e] Gr. *being*

Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is written,

21

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming
23 to you: but now, having no more any place in these regions, and having these many years a long-
24 ing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with
25 your company)—but now, *I say*, I go unto Jerusalem, ministering
26 unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Je-
27 rusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto
28 them in carnal things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you
29 unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well beloved Epenetus, who is the firstfruits of Achaia unto Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your
31 prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be ac-
32 ceptable to the saints; that I may come unto you in joy through the will of God, and
33 together with you find rest. Now the God of peace be with you all. Amen.

16 I commend unto you Phœbe our sister, who is a [1]servant of the church that is at Cenchreæ:
2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus,
4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the
5 churches of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of

[1] Or, *deaconess*

reet Mary, who bestowed
labour on us.
alute Andronicus and Junia,
nsmen, and my fellow prison-
ho are of note among the
s, who also were in Christ
me.
reet Amplias, my beloved in
rd.
alute Urbane, our helper in
, and Stachys my beloved.
Salute Apelles approved in
. Salute them which are of
bulus' *household.*
Salute Herodion my kinsman.
them that be of the *house-*
f Narcissus, which are in the

Salute Tryphena and Try-
who labour in the Lord.
the beloved Persis, which
ed much in the Lord.
Salute Rufus chosen in the
and his mother and mine.
Salute Asyncritus, Phlegon,
as, Patrobas, Hermes, and the
en which are with them.
Salute Philologus, and Julia,
s, and his sister, and Olympas,
l the saints which are with

Salute one another with a
iss. The churches of Christ
you.
Now I beseech you, brethren,
them which cause divisions
ffences contrary to the doc-
which ye have learned; and
them.

Asia unto Christ. Salute Mary,
who bestowed much labour on
you. Salute Andronicus and
[1]Junias, my kinsmen, and my
fellow-prisoners, who are of note
among the apostles, who also
have been in Christ before me.
Salute Ampliatus my beloved
in the Lord. Salute Urbanus
our fellow-worker in Christ,
and Stachys my beloved. Sa-
lute Apelles the approved in
Christ. Salute them which are
of the *household* of Aristobu-
lus. Salute Herodion my kins-
man. Salute them of the *house-*
hold of Narcissus, which are in
the Lord. Salute Tryphæna and
Tryphosa, who labour in the
Lord. Salute Persis the beloved,
which laboured much in the
Lord. Salute Rufus the chosen
in the Lord, and his mother and
mine. Salute Asyncritus, Phle-
gon, Hermes, Patrobas, Hermas,
and the brethren that are with
them. Salute Philologus and
Julia, Nereus and his sister, and
Olympas, and all the saints that
are with them. Salute one
another with a holy kiss. All
the churches of Christ salute
you.

Now I beseech you, brethren,
mark them which are causing
the divisions and occasions of
stumbling, contrary to the [2]doc-
trine which ye learned: and

[1] *Or, Junia*

[2] Or, *teaching*

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

18 turn away from them. Fo
that are such serve not ou
Christ, but their own belly
by their smooth and fair s
they beguile the hearts
19 innocent. For your obe
is come abroad unto all
I rejoice therefore over
but I would have you wis
that which is good, and s
20 unto that which is evil.
the God of peace shall
Satan under your feet shor
The grace of our Lord
Christ be with you.
21 Timothy my fellow-w
saluteth you; and Lucius
Jason and Sosipater, my
22 men. I Tertius, [1] who wri
epistle, salute you in the
23 Gaius my host, and of the
church, saluteth you. E
the treasurer of the city sal
you, and Quartus the brot

25 [3] Now to him that is a
stablish you according t
gospel and the preachin
Jesus Christ, according t
revelation of the mystery
hath been kept in silence th
26 times eternal, but now is
fested, and [4] by the scriptu
the prophets, according t
commandment of the e
God, is made known un
the nations unto obedien

[1] Or, *who write the epistle in the Lord, salute you* [2] Some ancient authorities insert here *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in [3] Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv. [4] Gr. *through*. *to the faith*

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

27 faith; to the only wise God, through Jesus Christ, [1] to whom be the glory [2] for ever. Amen.

[1] Some ancient authorities omit *to whom.* [2] Gr. *unto the ages.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [1] our
2 brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place,
3 their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank [2] my God always concerning you, for the grace of God which was given you in Christ
5 Jesus; that in every thing ye were enriched in him, in all [3] utterance and all knowledge;

[1] Gr. *the brother.* [2] Some ancient authorities omit *my.* [3] Gr. *word.*

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

6 even as the testimony of
7 was confirmed in you: s
ye come behind in no
waiting for the revelation
8 Lord Jesus Christ; who
also confirm you unto th
that ye be unreproveable
day of our Lord Jesus
9 God is faithful, through
ye were called into the
ship of his Son Jesus Chri
Lord.

10 Now I beseech you, bre
through the name of our
Jesus Christ, that ye all
the same thing, and *that*
be no divisions among you
that ye be perfected to
in the same mind and i
11 same judgement. For it
been signified unto me co
ing you, my brethren, by
which are of the household
Chloe, that there are conte
12 among you. Now this I
that each one of you saith,
of Paul; and I of Apollos
I of Cephas; and I of
13 [1]Is Christ divided? was
crucified for you? or we
baptized into the name of
14 [2]I thank God that I ba
none of you, save Crispu
15 Gaius; lest any man shoul
that ye were baptized int
16 name. And I baptized al
household of Stephanas
sides, I know not whet

[1] *Or, Christ is divided. Was Paul crucified for you?* [2] Some ancient authorities read *I give tha*

For Christ sent me not to
e, but to preach the gospel:
ith wisdom of words, lest the
of Christ should be made of
effect.
For the preaching of the cross
hem that perish, foolishness;
nto us which are saved, it is
wer of God.
For it is written, I will de-
the wisdom of the wise, and
ring to nothing the under-
ng of the prudent.
Where *is* the wise? where *is*
ribe? where *is* the disputer of
orld? hath not God made fool-
wisdom of this world?
For after that in the wisdom
the world by wisdom knew
od, it pleased God by the
ness of preaching to save
that believe.
For the Jews require a
and the Greeks seek after
n:
But we preach Christ cruci-
nto the Jews a stumbling-
and unto the Greeks foolish-

But unto them which are
both Jews and Greeks, Christ
wer of God, and the wisdom
d.
Because the foolishness of
is wiser than men; and the
ess of God is stronger than

For ye see your calling, breth-
w that not many wise men

17 baptized any other. For Christ
sent me not to baptize, but to
preach the Gospel: not in wis-
dom of words, lest the cross of
Christ should be made void.
18 For the word of the cross is
to them that are perishing fool-
ishness; but unto us which are
being saved it is the power of
19 God. For it is written,

I will destroy the wisdom of
the wise,
And the prudence of the pru-
dent will I reject.

20 Where is the wise? where is the
scribe? where is the disputer of
this [1]world? hath not God made
foolish the wisdom of the world?
21 For seeing that in the wisdom
of God the world through its
wisdom knew not God, it was
God's good pleasure through the
foolishness of the [2]preaching to
22 save them that believe. Seeing
that Jews ask for signs, and
23 Greeks seek after wisdom: but
we preach [3]Christ crucified, unto
Jews a stumblingblock, and unto
24 Gentiles foolishness; but unto
[4]them that are called, both Jews
and Greeks, Christ the power
of God, and the wisdom of God.
25 Because the foolishness of God
is wiser than men; and the
weakness of God is stronger
than men.

26 For [5]behold your calling,
brethren, how that not many

[1] Gr. *thing preached.* [3] Or, *a Messiah* [4] Gr. *the called themselves.* [5] Or, *ye behold*

after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, 1 *though it bring not excellency of speech, or of* 4 *human wisdom: yet consisteth in the* 4, 5 *power of God: and so far excelleth* 6 *the wisdom of this world, and* 9 *human sense, as that* 14 *the natural man cannot understand it.*

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

wise after the flesh, not many mighty, not many noble, [1]*are*
27 *called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things
28 that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* [2]and the things that are not, that he might bring to nought the things that are:
29 that no flesh should glory before
30 God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, [3]and righteousness and sanctification,
31 and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of [4]speech or of wisdom, proclaiming to you the [5]mystery
2 of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear, and in

[1] Or, have part therein [2] Many ancient authorities omit *and.* [3] Or, *both righteousness and sanctification and redemption* [4] Or, *word* [5] Many ancient authorities read *testimony.*

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the

4 much trembling. And my [1]speech and my [2]preaching were
not in persuasive words of wis-
dom, but in demonstration of
5 the Spirit and of power: that
your faith should not [3]stand in
the wisdom of men, but in the
power of God.
6 Howbeit we speak wisdom
among the [4]perfect: yet a wis-
dom not of this [5]world, nor of
the rulers of this [5]world, which
7 are coming to nought: but we
speak God's wisdom in a mys-
tery, *even* the *wisdom* that hath
been hidden, which God fore-
ordained before the worlds unto
8 our glory: which none of the
rulers of this world knoweth:
for had they known it, they
would not have crucified the
9 Lord of glory: but as it is writ-
ten,

Things which eye saw not, and
ear heard not,
And *which* entered not into
the heart of man,
Whatsoever things God pre-
pared for them that love
him.

10 [6]But unto us God revealed
[7]*them* through the Spirit: for
the Spirit searcheth all things,
yea, the deep things of God.
11 For who among men knoweth
the things of a man, save the
spirit of the man, which is in
him? even so the things of God

[1] Or, *word* [2] Gr. *thing preached.* [3] Gr. *be.* [4] Or, *full-grown* [5] Or, *age*: and so in ver. 7, 8; but not in ver. 12. [6] Some ancient authorities read *For.* [7] Or, it

things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

none knoweth, save the Spirit of
12 God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely
13 given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; [1,2] comparing spiritual
14 things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually [3] judged.
15 But he that is spiritual [4] judgeth all things, and he himself is
16 [3] judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes
2 in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even

[1] Or, *combining* [2] Or, *interpreting spiritual things to spiritual* men [3] Or, *examined* [4] Or, *examineth*

r ye are yet carnal: for
there is among you envy-
l strife, and divisions, are
carnal, and walk as men?
r while one saith, I am of
nd another, I *am* of Apollos;
ıot carnal?
ıo then is Paul, and who *is*
, but ministers by whom
ved, even as the Lord gave
r man?
ave planted, Apollos water-
God gave the increase.
then neither is he that
ı any thing, neither he that
ı; but God that giveth the
.
ıw he that planteth and he
tereth are one: and every
all receive his own reward
ıg to his own labour.
r we are labourers together
ɔd: ye are God's husbandry,
God's building.
ccording to the grace of
ıich is given unto me, as
masterbuilder, I have laid
ıdation, and another build-
eon. But let every man take
ow he buildeth thereupon.
or other foundation can no
r than that is laid, which is
hrist.
ow if any man build upon
ındation gold, silver, pre-
tones, wood, hay, stubble;
very man's work shall be
nanifest: for the day shall
it, because it shall be re-

3 now are ye able; for ye are yet
carnal: for whereas there is
among you jealousy and strife,
are ye not carnal, and walk after
4 the manner of men? For when
one saith, I am of Paul; and
another, I am of Apollos; are
5 ye not men? What then is
Apollos? and what is Paul?
Ministers through whom ye be-
lieved; and each as the Lord
6 gave to him. I planted, Apollos
watered; but God gave the in-
7 crease. So then neither is he
that planteth any thing, neither
he that watereth; but God that
8 giveth the increase. Now he
that planteth and he that water-
eth are one: but each shall re-
ceive his own reward accord-
9 ing to his own labour. For we
are God's fellow-workers: ye
are God's [1] husbandry, God's
building.
10 According to the grace of God
which was given unto me, as a
wise masterbuilder I laid a
foundation; and another buildeth
thereon. But let each man take
heed how he buildeth thereon.
11 For other foundation can no
man lay than that which is laid,
12 which is Jesus Christ. But if
any man buildeth on the founda-
tion gold, silver, costly stones,
13 wood, hay, stubble; each man's
work shall be made manifest:
for the day shall declare it, be-
cause it is revealed in fire; [2] and

r. *tilled land.* [2] Or, *and each man's work, of what sort it is, the fire shall prove it.*

vealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, the Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

the fire itself shall prove each man's work of what sort it is.
14 If any man's work shall abide which he built thereon, he shall
15 receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are a [1]temple of God, and *that* the Spirit of God dwelleth in you?
17 If any man destroyeth the [1]temple of God, him shall God destroy; for the [1]temple of God is holy, [2]which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [3]world, let him become a fool, that he
19 may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their
20 craftiness: and again, The Lord knoweth the reasonings of the
21 wise, that they are vain. Wherefore let no one glory in men.
22 For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come;
23 all are yours; and ye are Christ's; and Christ is God's.

[1] Or, *sanctuary* [2] Or, *and such are ye* [3] Or, *age*

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men. 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

4 Let a man so account of us, as
of ministers of Christ, and stewards of the mysteries of God.
2 Here, moreover, it is required in
stewards, that a man be found
3 faithful. But with me it is a
very small thing that I should
be [1]judged of you, or of man's
[2]judgement: yea, I [3]judge not
4 mine own self. For I know
nothing against myself; yet am
I not hereby justified: but he
that [4]judgeth me is the Lord.
5 Wherefore judge nothing before
the time, until the Lord come,
who will both bring to light the
hidden things of darkness, and
make manifest the counsels of
the hearts; and then shall each
man have his praise from God.
6 Now these things, brethren,
I have in a figure transferred
to myself and Apollos for your
sakes; that in us ye might learn
not *to go* beyond the things
which are written; that no one
of you be puffed up for the one
7 against the other. For who mak-
eth thee to differ? and what
hast thou that thou didst not re-
ceive? but if thou didst receive
it, why dost thou glory, as if

[1] Or, *examined* [2] Gr. *day.* [3] Or, *examine* [4] Or, *examineth*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into

8 thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might
9 reign with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [1]and to
10 angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong: ye have glory,
11 but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no
12 certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure;
13 being defamed, we intreat: we are made as the [2]filth of the world, the offscouring of all things, even until now.
14 I write not these things to shame you, but to admonish you
15 as my beloved children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through
16 the gospel. I beseech you, there-
17 fore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance

[1] Or, *both to angels and men*

[2] Or, *refuse*

ıbrance of my ways which
Christ, as I teach every where
ry church.
Now some are puffed up, as
ı I would not come to you.
But I will come to you
r, if the Lord will, and will
not the speech of them
are puffed up, but the power.
For the kingdom of God *is*
word, but in power.
What will ye? shall I come
ou with a rod, or in love, and
spirit of meekness?

CHAPTER V.

incestuous person 6 *is cause rather of shame*
, than of rejoicing. 7 *The old leaven is to*
out. 10 *Heinous offenders are to be shun-*
voided.

s reported commonly *that*
re is fornication among you,
ıch fornication as is not so
ıs named among the Gentiles,
ne should have his father's

nd ye are puffed up, and have
ther mourned, that he that
one this deed might be taken
rom among you.
or I verily, as absent in body,
esent in spirit, have judged
r, as though I were present,
ting him that hath so done
ed,
ı the name of our Lord Jesus
when ye are gathered to-
and my spirit, with the power
Lord Jesus Christ,
o deliver such a one unto

of my ways which be in Christ,
even as I teach everywhere in
18 every church. Now some are
puffed up, as though I were not
19 coming to you. But I will come
to you shortly, if the Lord will;
and I will know, not the word
of them which are puffed up,
20 but the power. For the king-
dom of God is not in word, but
21 in power. What will ye? shall
I come unto you with a rod, or
in love and a spirit of meek-
ness?

5 It is actually reported that
there is fornication among you,
and such fornication as is not
even among the Gentiles, that
one *of you* hath his father's wife.
2 And [1] ye are puffed up, and [2] did
not rather mourn, that he that
had done this deed might be
taken away from among you.
3 For I verily, being absent in
body but present in spirit, have
already, as though I were present,
judged him that hath so wrought
4 this thing, in the name of our
Lord Jesus, ye being gathered
together, and my spirit, with
5 the power of our Lord Jesus, to
deliver such a one unto Satan

[1] Or, *are ye puffed up?* [2] Or, *did ye not rather mourn, ... you?*

Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

for the destruction of the
that the spirit may be sav
the day of the Lord [1]
6 Your glorying is not
Know ye not that a little
en leaveneth the whole l
7 Purge out the old leaven
ye may be a new lump, ev
ye are unleavened. Fo
passover also hath been
8 ficed, *even* Christ: wherefo
us [2]keep the feast, not wit
leaven, neither with the l
of malice and wickednes
with the unleavened bre
sincerity and truth.
9 I wrote unto you in my
tle to have no company
10 fornicators; [3]not altogethe
the fornicators of this wo
with the covetous and
tioners, or with idolaters
then must ye needs go out
11 world: but [4]now I write
you not to keep compa
any man that is named a b
be a fornicator, or covetc
an idolater, or a reviler,
drunkard, or an extorti
with such a one no, not t
12 For what have I to do
judging them that are wit
Do not ye judge them th
13 within, whereas them tha
without God judgeth?
away the wicked man
among yourselves.

[1] Some ancient authorities omit *Jesus.* [2] Gr. *keep festival.* [3] Or, *not at all* meaning *t*
-cators &c. [4] Or, *as it is, I wrote*

CHAPTER VI.

Corinthians must not vex their brethren, in law with them: 6 especially under infidels. nrighteous shall not inherit the kingdom of ; Our bodies are the members of Christ, 19 bles of the Holy Ghost. 16, 17 They must fore be defiled.

RE any of you, having a natter against another, go to efore the unjust, and not be- he saints?

Do ye not know that the saints judge the world? and if the shall be judged by you, are worthy to judge the smallest rs?

Know ye not that we shall angels? how much more s that pertain to this life?

f then ye have judgments of s pertaining to this life, set to judge who are least es- d in the church.

speak to your shame. Is it at there is not a wise man g you? no, not one that shall le to judge between his breth-

But brother goeth to law with er, and that before the unbe- s.

Now therefore there is utterly t among you, because ye go to ne with another. Why do ye ather take wrong? Why do t rather *suffer yourselves to* be ıded?

Nay, ye do wrong, and defraud, hat *your* brethren.

6 Dare any of you, having a matter against [1] his neighbour, go to law before the unrighteous, and not before the saints?
2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy [2] to judge the small-
3 est matters? Know ye not that we shall judge angels? how much more, things that pertain
4 to this life? If then ye have [3] to judge things pertaining to this life, [4] do ye set them to judge who are of no account in the
5 church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his
6 brethren, but brother goeth to law with brother, and that before
7 unbelievers? Nay, already it is altogether [5] a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be de-
8 frauded? Nay, but ye yourselves do wrong, and defraud,

the other. [2] Gr. *of the smallest tribunals.* [3] Gr. *tribunals pertaining to.* [4] Or, *set them* urch [5] Or, *a loss to you*

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.

9 and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with
10 men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the
11 kingdom of God. And such were some of you: but ye [1] were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under
13 the power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the
14 body: and God both raised the Lord, and will raise up us
15 through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot?
16 God forbid. Or know ye not that he is that joined to a harlot is one body? for, The twain,

[1] Gr. *washed yourselves.*

But he that is joined unto the
is one spirit.
Flee fornication. Every sin
a man doeth is without the
; but he that committeth for-
on sinneth against his own

What! know ye not that
ody is the temple of the Holy
t *which is* in you, which ye
of God, and ye are not your

For ye are bought with a
: therefore glorify God in
body, and in your spirit, which
od's.

CHAPTER VII.

treateth of marriage, 4 shewing it to be a against fornication: 10 and that the bond ught not lightly to be dissolved. 18, 20 Every st be content with his vocation. 25 Virginity re to be embraced. 35 And for what respects either marry, or abstain from marrying.

W concerning the things
vhereof ye wrote unto me:
good for a man not to touch
nan.
Nevertheless, *to avoid* fornica-
let every man have his own
and let every woman have her
husband.
Let the husband render unto
wife due benevolence: and
ise also the wife unto the hus-

The wife hath not power of
wn body, but the husband:
likewise also the husband hath
ower of his own body, but the

17 saith he, shall become one flesh.
But he that is joined unto the
18 Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19 Or know ye not that your body is a [1]temple of the [2]Holy Ghost which is in you, which ye have from God? and ye are not your
20 own; for ye were bought with a price: glorify God therefore in your body.

7 Now concerning the things whereof ye wrote; It is good for a man not to touch a woman.
2 But, because of fornications, let each man have his own wife, and let each woman have her own
3 husband. Let the husband render unto the wife her due: and likewise also the wife unto the
4 husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over

[1] *Or, sanctuary*

[2] Or, *Holy Spirit*

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the

5 his own body, but the wife.
fraud ye not one the othe
cept it be by consent for a s
that ye may give yourselves
prayer, and may be tog
again, that Satan tempt yo
because of your incontin
6 But this I say by way o
mission, not of command
7 [1] Yet I would that all men
even as I myself. Howbeit
man hath his own gift
God, one after this manne
another after that.
8 But I say to the unm
and to widows, It is goo
them if they abide even
9 But if they have not
nency, let them marry: fo
better to marry than to
10 But unto the married I
charge, *yea* not I, but the
That the wife depart not
11 her husband (but and if sh
part, let her remain unma
or else be reconciled to he
band); and that the hu
12 leave not his wife. But t
rest say I, not the Lord: l
brother hath an unbeli
wife, and she is content to
with him, let him not leav
13 And the woman which ha
unbelieving husband, and
content to dwell with her, l
14 not leave her husband. F
unbelieving husband is sanc
in the wife, and the unbeli

[1] Many ancient authorities read *For*.

band: else were your children
ean; but now are they holy.
5 But if the unbelieving depart,
him depart. A brother or a
r is not under bondage in such
s: but God hath called us to
e.
6 For what knowest thou, O
, whether thou shalt save *thy*
band? or how knowest thou, O
, whether thou shalt save *thy*
?
7 But as God hath distributed
very man, as the Lord hath
d every one, so let him walk.
so ordain I in all churches.
8 Is any man called being cir-
cised? let him not become
rcumcised. Is any called in
ircumcision? let him not be
ımcised.
9 Circumcision is nothing, and
ırcumcision is nothing, but the
ping of the commandments of
L
0 Let every man abide in the
e calling wherein he was called.
1 Art thou called *being* a serv-
? care not for it: but if thou
est be made free, use *it* rather.
2 For he that is called in the
d, *being* a servant, is the Lord's
man: likewise also he that is
ed, *being* free, is Christ's servant.
3 Ye are bought with a price;
not ye the servants of men.
4 Brethren, let every man,
rein he is called, therein abide
with God.

wife is sanctified in the brother:
else were your children unclean;
15 but now are they holy. Yet if
the unbelieving departeth, let him
depart: the brother or the sister
is not under bondage in such
cases: but God hath called [1]us
16 in peace. For how knowest
thou, O wife, whether thou shalt
save thy husband? or how know-
est thou, O husband, whether
17 thou shalt save thy wife? Only,
as the Lord hath distributed to
each man, as God hath called
each, so let him walk. And so
ordain I in all the churches.
18 Was any man called being cir-
cumcised? let him not become
uncircumcised. Hath any been
called in uncircumcision? let
19 him not be circumcised. Cir-
cumcision is nothing, and uncir-
cumcision is nothing; but the
keeping of the commandments
20 of God. Let each man abide
in that calling wherein he was
21 called. Wast thou called being
a bondservant? care not for it:
[2]but if thou canst become free,
22 use *it* rather. For he that was
called in the Lord, being a bond-
servant, is the Lord's freedman:
likewise he that was called, being
free, is Christ's bond-servant.
23 Ye were bought with a price;
become not bondservants of
24 men. Brethren, let each man,
wherein he was called, therein
abide with God.

[1] Many ancient authorities read *you.* [2] Or, *nay, even if*

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* be-

25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy
26 of the Lord to be faithful. I think therefore that this is good by reason of the present distress, *namely*, that it is good for a man
27 [1] to be as he is. Art thou bound unto a wife? seek not to be
28 loosed. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare
29 you. But this I say, brethren, the time [2] is shortened, that henceforth both those that have wives may be as though they
30 had none: and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not;
31 and those that use the world, as not [3] abusing it: for the fashion
32 of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the
33 Lord: but he that is married is careful for the things of the world, how he may please his
34 [4] wife. And there is a difference

[1] Gr. *so to be.* [2] Or, *is shortened henceforth, that both those &c.* [3] Or, *using it to the full* [4] Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.*

1 a wife and a virgin. The
irried woman careth for the
s of the Lord, that she may be
both in body and in spirit:
she that is married careth for
hings of the world, how she
please *her* husband.

And this I speak for your
profit; not that I may cast a
upon you, but for that which
mely, and that ye may at-
upon the Lord without dis-
on.

But if any man think that he
veth himself uncomely toward
irgin, if she pass the flower of
age, and need so require, let
lo what he will, he sinneth not:
iem marry.

Nevertheless he that standeth
fast in his heart, having no
sity, but hath power over his
will, and hath so decreed in his
that he will keep his virgin,
well.

So then he that giveth *her* in
age doeth well; but he that
h *her* not in marriage doeth
r.

The wife is bound by the law
ig as her husband liveth; but
husband be dead, she is at
y to be married to whom she
only in the Lord.

But she is happier if she so
, after my judgment: and I
also that I have the spirit of

also between the wife and the
virgin. She that is unmarried
is careful for the things of the
Lord, that she may be holy both
in body and in spirit: but she
that is married is careful for the
things of the world, how she
35 may please her husband. And
this I say for your own profit;
not that I may cast a [1]snare upon
you, but for that which is seemly,
and that ye may attend upon the
36 Lord without distraction. But
if any man thinketh that he be-
haveth himself unseemly toward
his [2]virgin *daughter*, if she be
past the flower of her age, and
if need so requireth, let him do
what he will; he sinneth not; let
37 them marry. But he that stand-
eth stedfast in his heart, having
no necessity, but hath power as
touching his own will, and hath
determined this in his own heart,
to keep his own [2]virgin *daugh-*
38 *ter*, shall do well. So then both
he that giveth his own [2]virgin
daughter in marriage doeth
well; and he that giveth her not
39 in marriage shall do better. A
wife is bound for so long time
as her husband liveth; but if
the husband be [3]dead, she is free
to be married to whom she will;
40 only in the Lord. But she is
happier if she abide as she is,
after my judgement: and I think
that I also have the Spirit of
God.

[1] Or, *constraint* Gr. *noose.* [2] Or, *virgin* (omitting daughter) [3] Gr. *fallen asleep.*

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any

8 Now concerning things
ficed to idols: We know
we all have knowledge. K
ledge puffeth up, but love
2 fieth. If any man thinketl
he knoweth any thing, he k
eth not yet as he ought to k
3 but if any man loveth Go
4 same is known of him. Cor
ing therefore the eating of t
sacrificed to idols, we
that no idol is *anything* i
world, and that there is nc
5 but one. For though the
that are called gods, whetl
heaven or on earth; as the
6 gods many, and lords many
to us there is one God
Father, of whom are all tl
and we unto him; and
Lord, Jesus Christ, thi
whom are all things, an
7 through him. Howbeit
men there is not that knowl
but some, being used until
to the idol, eat as *of* a
sacrificed to an idol; and
conscience being weak is d
8 But meat will not commei
to God: neither, if we ea
[2]are we the worse; nor,
9 eat, [3]are we the better.
take heed lest by any r

[1] Gr. *buildeth up.* [2] Gr. *do we lack.* [3] Gr. *do we abound.*

means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as

this [1]liberty of yours become a stumblingblock to the weak.
10 For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [2]be emboldened to eat things sacrificed
11 to idols? For [3]through thy knowledge he that is weak perisheth, the brother for whose
12 sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against
13 Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work
2 in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord.
3 My defence to them that exam-
4 ine me is this. Have we no
5 right to eat and to drink? Have we no right to lead about a wife that is [4]a believer, even as the

[1] Or, *power* [2] Gr. *be builded up.* [3] Gr. *in.* [4] Gr. *sister.*

other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they who preach

rest of the apostles, and the brethren of the Lord, and Ce-
6 phas? Or I only and Barnabas,
have we not a right to forbear
7 working? What soldier ever
serveth at his own charges? who
planteth a vineyard, and eateth
not the fruit thereof? or who
feedeth a flock, and eateth not
8 of the milk of the flock? Do
I speak these things after the
manner of men? or saith not
9 the law also the same? For it
is written in the law of Moses,
Thou shalt not muzzle the ox
when he treadeth out the corn.
Is it for the oxen that God car-
10 eth, or [1] saith he it altogether for
our sake? Yea, for our sake it
was written: because he that
ploweth ought to plow in hope,
and he that thresheth, *to thresh*
11 in hope of partaking. If we
sowed unto you spiritual things,
is it a great matter if we shall
12 reap your carnal things? If
others partake of *this* right over
you, do not we yet more?
Nevertheless we did not use
this right; but we bear all
things, that we may cause no
hindrance to the gospel of Christ.
13 Know ye not that they which
minister about sacred things eat
of the things of the temple,
and they which wait upon the
altar have their portion with
14 the altar? Even so did the
Lord ordain that they which

[1] Or, *saith he it, as he doubtless doth, for our sake?*

ɔspel should live of the

3ut I have used none of these
neither have I written these
that it should be so done
ıe: for *it were* better for me
than that any man should
ny glorying void.
'or though I preach the gos-
have nothing to glory of:
essity is laid upon me; yea,
unto me, if I preach not the
!
'or if I do this thing will-
have a reward: but if against
, a dispensation *of the gospel*
nitted unto me.
What is my reward then?
that, when I preach the
I may make the gospel of
without charge, that I abuse
power in the gospel.
'or though I be free from all
ɛt have I made myself ser-
ıto all, that I might gain the

\nd unto the Jews I became
ew, that I might gain the
to them that are under the
under the law, that I might
em that are under the law;
'o them that are without
ɜ without law, (being not
t law to God, but under the
Christ,) that I might gain
hat are without law.
'o the weak became I as
hat I might gain the weak:
ade all things to all *men*, that
t by all means save some.

proclaim the gospel should live
15 of the gospel. But I have used
none of these things: and I
write not these things that it
may be so done in my case: for
it were good for me rather to
die, than that any man should
16 make my glorying void. For if
I preach the gospel, I have
nothing to glory of; for neces-
sity is laid upon me; for woe is
unto me, if I preach not the gos-
17 pel. For if I do this of mine
own will, I have a reward: but
if not of mine own will, I have
a stewardship intrusted to me.
18 What then is my reward? That,
when I preach the gospel, I may
make the gospel without charge,
so as not to use to the full my
19 right in the gospel. For though
I was free from all *men*, I
brought myself under bondage
to all, that I might gain the
20 more. And to the Jews I be-
came as a Jew, that I might
gain Jews; to them that are
under the law, as under the law,
not being myself under the law,
that I might gain them that are
21 under the law; to them that are
without law, as without law, not
being without law to God, but
under law to Christ, that I might
gain them that are without law.
22 To the weak I became weak,
that I might gain the weak: I
am become all things to all men,
that I may by all means save

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And [4]were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

23 some. And I do all things for
the gospel's sake, that I may be
24 a joint partaker thereof. Know
ye not that they which run
a [1]race run all, but one receiv-
eth the prize? Even so run,
25 that ye may attain. And every
man that striveth in the games
is temperate in all things. Now
they *do it* to receive a corrupti-
ble crown; but we an incorrupt-
26 ible. I therefore so run, as not
uncertainly; so [2]fight I, as not
27 beating the air: but I [3]buffet my
body, and bring it into bondage:
lest by any means, after that I
have preached to others, I my-
self should be rejected.

10 For I would not, brethren,
have you ignorant, how that our
fathers were all under the cloud,
and all passed through the sea;
2 and were all baptized [4]unto
Moses in the cloud and in the
3 sea; and did all eat the same
4 spiritual meat; and did all drink
the same spiritual drink: for
they drank of a spiritual rock
that followed them: and the

[1] Gr. *race-course.* [2] Gr. *box.* [3] Gr. *bruise.* [4] Gr. *into.*

but with many of them God
ot well pleased: for they were
rown in the wilderness.
Now these things were our
les, to the intent we should
st after evil things, as they
sted.
Neither be ye idolaters, as
ome of them; as it is written,
eople sat down to eat and
and rose up to play.
Neither let us commit fornica-
as some of them committed,
ll in one day three and twenty
nd.
Neither let us tempt Christ, as
of them also tempted, and
lestroyed of serpents.
Neither murmur ye, as some
m also murmured, and were
yed of the destroyer.
Now all these things hap-
unto them for ensamples:
ey are written for our admo-
, upon whom the ends of the
are come.
Wherefore let him that think-
standeth take heed lest he fall.
There hath no temptation
you but such as is common
n: but God *is* faithful, who
ot suffer you to be tempted
that ye are able; but will
he temptation also make a
escape, that ye may be able
r *it*.
Wherefore, my dearly beloved,
om idolatry.

5 rock was Christ. Howbeit with
most of them God was not well
pleased: for they were over-
6 thrown in the wilderness. Now
[1] these things were our examples,
to the intent we should not lust
after evil things, as they also
7 lusted. Neither be ye idolaters,
as were some of them; as it is
written, The people sat down
to eat and drink, and rose up to
8 play. Neither let us commit
fornication, as some of them
committed, and fell in one day
three and twenty thousand.
9 Neither let us tempt the [2] Lord,
as some of them tempted, and
10 perished by the serpents. Neither
murmur ye, as some of them
murmured, and perished by the
11 destroyer. Now these things
happened unto them [3] by way of
example; and they were written
for our admonition, upon whom
the ends of the ages are come.
12 Wherefore let him that thinketh
he standeth take heed lest he
13 fall. There hath no temptation
taken you but such as man can
bear: but God is faithful, who
will not suffer you to be tempted
above that ye are able; but will
with the temptation make also
the way of escape, that ye may
be able to endure it.

14 Wherefore, my beloved, flee

n these things they became figures of us
gure.

[2] Some ancient authorities read *Christ*. [3] Gr. *by*

15 I speak as to wise men; judge
ye what I say.
16 The cup of blessing which we
bless, is it not the communion of
the blood of Christ? The bread
which we break, is it not the com-
munion of the body of Christ?
17 For we *being* many are one
bread, *and* one body: for we are all
partakers of that one bread.
18 Behold Israel after the flesh:
are not they which eat of the sac-
rifices partakers of the altar?
19 What say I then? that the idol
is any thing, or that which is offered
in sacrifice to idols is any thing?
20 But *I say*, that the things
which the Gentiles sacrifice, they
sacrifice to devils, and not to God:
and I would not that ye should
have fellowship with devils.
21 Ye cannot drink the cup of
the Lord, and the cup of devils: ye
cannot be partakers of the Lord's
table, and of the table of devils.
22 Do we provoke the Lord to
jealousy? are we stronger than he?
23 All things are lawful for me,
but all things are not expedient: all
things are lawful for me, but all
things edify not.
24 Let no man seek his own, but
every man another's *wealth*.
25 Whatsoever is sold in the
shambles, *that* eat, asking no ques-
tion for conscience' sake:
26 For the earth *is* the Lord's,
and the fulness thereof.

15 from idolatry. I speak as to wise
16 men; judge ye what I say. The
cup of blessing which we bless,
is it not a [1] communion of the
blood of Christ? The [2] bread
which we break, is it not a [1] com-
munion of the body of Christ?
17 [3] seeing that we, who are many,
are one [2] bread, one body: for
we all partake [4] of the one [2] bread.
18 Behold Israel after the flesh:
have not they which eat the
sacrifices communion with the
19 altar? What say I then? that
a thing sacrificed to idols is any
thing, or that an idol is any
20 thing? But *I say*, that the
things which the Gentiles sacri-
fice, they sacrifice to [5] devils, and
not to God: and I would not
that ye should have communion
21 with [5] devils. Ye cannot drink
the cup of the Lord, and the cup
of [5] devils: ye cannot partake of
the table of the Lord, and of the
22 table of [5] devils. Or do we pro-
voke the Lord to jealousy? are
we stronger than he?
23 All things are lawful; but all
things are not expedient. All
things are lawful; but all things
24 [6] edify not. Let no man seek
his own, but *each* his neighbour's
25 *good*. Whatsoever is sold in the
shambles, eat, asking no question
26 for conscience sake; for the
earth is the Lord's, and the

[1] Or, *participation in* [2] Or, *loaf* [3] Or, *seeing that there is one bread, we, who are many, are one body* [4] Gr. *from*. [5] Gr. *demons*. [6] Gr. build not up.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things,

27 fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for con-
28 science sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for
29 conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?
30 [1] If I by grace partake, why am I evil spoken of for that for which
31 I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give no occasion of stumbling, either to Jews, or to Greeks, or
33 to the church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

11 Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and

[1] Or, *If I partake with thankfulness*

and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

hold fast the traditions, even as
3 I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is
4 God. Every man praying or prophesying, having his head covered, dishonoureth his head.
5 But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing
6 as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven,
7 let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the
8 man. For the man is not of the woman; but the woman of
9 the man; for neither was the man created for the woman; but the woman for the man:
10 for this cause ought the woman to [1] have *a sign of* authority on her head, because of the angels.
11 Howbeit neither is the woman without the man, nor the man without the woman, in the Lord.
12 For as the woman is of the man, so is the man also by the woman; but all things are of
13 God. Judge ye [2] in yourselves: is it seemly that a woman pray

[1] Or, *have authority over*

[2] Or, among

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the

14 unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair,
15 it is a dishonour to him? But if a woman have long hair, it is a glory to her: for her hair is
16 given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the better but
18 for the worse. For first of all, when ye come together [1]in the church, I hear that [2]divisions exist among you; and I partly
19 believe it. For there must be also [3]heresies among you, that they which are approved may be made manifest among you.

20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's sup-
21 per: for in your eating each one taketh before *other* his own supper; and one is hungry, and
22 another is drunken. What? have ye not houses to eat and to drink in? or despise ye the [4]church of God, and put them to shame that [5]have not? What shall I say to you? [6]shall I praise you in this? I praise you
23 not. For I received of the Lord that which also I delivered unto you, how that the Lord

[1] Or, *in congregation* [2] Gr. *schisms.* [3] Or, *factions* [4] Or, *congregation* [5] Or, *have nothing*
[6] Or, *shall I praise you? In this I praise you not.*

same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when

Jesus in the night in which he
24 was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which [1] is for you: this do
25 in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new [2] covenant in my blood: this do, as oft as ye drink *it*, in remem-
26 brance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's
27 death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.
28 But let a man prove himself, and so let him eat of the bread,
29 and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [3] discern not the
30 body. For this cause many among you are weak and sickly,
31 and not a few sleep. But if we [4] discerned ourselves, we should
32 not be judged. But [5] when we are judged, we are chastened of the Lord, that we may not be condemned with the world.
33 Wherefore, my brethren, when

[1] *Many* ancient authorities read *is broken for you.* [2] Or, *testament* [3] Gr. *discriminate.* [4] Gr. *discriminated.* [5] Or, *when we are judged of the Lord, we are chastened*

ome together to eat, tarry one
nother.
And if any man hunger, let
eat at home; that ye come not
her unto condemnation. And
est will I set in order when I
.

CHAPTER XII.

iritual gifts 4 are divers, 7 yet all to profit 8 And to that end are diversely bestowed: t by the like proportion, as the members of a l body tend all to the 16 mutual decency, 22 and 26 succour of the same body; 27 so we do one for another, to make up the mystical Christ.

W concerning spiritual *gifts*,
brethren, I would not have you
ant.
Ye know that ye were Gen-
carried away unto these dumb
, even as ye were led.
Wherefore I give you to under-
l, that no man speaking by the
t of God calleth Jesus ac-
d: and *that* no man can say
Jesus is the Lord, but by the
r Ghost.
Now there are diversities of
but the same Spirit.
And there are differences of
nistrations, but the same Lord.
And there are diversities of
ations, but it is the same God
h worketh all in all.
But the manifestation of the
t is given to every man to
t withal.
For to one is given by the
it the word of wisdom; to an-
r the word of knowledge by
ame Spirit;

ye come together to eat, wait
34 one for another. If any man is
hungry, let him eat at home;
that your coming together be
not unto judgement. And the
rest will I set in order whenso-
ever I come.

12 Now concerning spiritual
gifts, brethren, I would not have
2 you ignorant. Ye know that
when ye were Gentiles *ye were*
led away unto those dumb idols,
howsoever ye might be led.
3 Wherefore I give you to under-
stand, that no man speaking in
the Spirit of God saith, Jesus is
anathema; and no man can say,
Jesus is Lord, but in the Holy
Spirit.
4 Now there are diversities of
5 gifts, but the same Spirit. And
there are diversities of ministra-
6 tions, and the same Lord. And
there are diversities of workings,
but the same God, who worketh
7 all things in all. But to each
one is given the manifestation
of the Spirit to profit withal.
8 For to one is given through the
Spirit the word of wisdom; and
to another the word of know-
ledge, according to the same

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

9 Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one
10 Spirit; and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of
11 tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is
13 Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made
14 to drink of one Spirit. For the body is not one member, but
15 many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore
16 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body: it is not therefore not of the body.
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were
18 the smelling? But now hath God set the members each one of them in the body, even as it

[1] Gr. powers.

And if they were all one
r, where *were* the body?
But now *are they* many mem-
et but one body.
And the eye cannot say unto
id, I have no need of thee:
ain the head to the feet, I
o need of you.
Nay, much more those mem-
the body, which seem to be
eeble, are necessary:
And those *members* of the
which we think to be less
able, upon these we bestow
abundant honour; and our
ely *parts* have more abun-
omeliness.
For our comely *parts* have no
but God hath tempered the
ogether, having given more
nt honour to that *part* which
:
That there should be no
in the body; but *that* the
ers should have the same care
r another.
And whether one member suf-
the members suffer with it;
member be honoured, all the
ers rejoice with it.
Now ye are the body of
, and members in particular.
And God hath set some in the
, first apostles, secondarily
ets, thirdly teachers, after that
es, then gifts of healings,
governments, diversities of
es.
Are all apostles? *are* all

19 pleased him. And if they were
all one member, where were the
20 body? But now they are many
21 members, but one body. And
the eye cannot say to the hand,
I have no need of thee: or again
the head to the feet, I have no
22 need of you. Nay, much rather,
those members of the body
which seem to be more feeble
23 are necessary: and those *parts*
of the body, which we think to
be less honourable, upon these
we [1]bestow more abundant
honour; and our uncomely *parts*
have more abundant comeliness;
24 whereas our comely *parts* have
no need: but God tempered the
body together, giving more
abundant honour to that *part*
25 which lacked; that there should
be no schism in the body; but
that the members should have
the same care one for another.
26 And whether one member suf-
fereth, all the members suffer
with it; or *one* member is [2]hon-
oured, all the members rejoice
27 with it. Now ye are the body
of Christ, and [3]severally mem-
28 bers thereof. And God hath set
some in the church, first apos-
tles, secondly prophets, thirdly
teachers, then [4]miracles, then
gifts of healings, helps, [5]govern-
ments, *divers* kinds of tongues.
29 Are all apostles? are all pro-

on [1] Or, *glorified* [2] Or, *members each in his part* [4] Gr. *powers.* [5] Or, *wise counsels*

prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

phets? are all teachers? are all
30 *workers of* [1]miracles? have all gifts of healings? do all speak with tongues? do all interpret?
31 But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

13 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am
3 nothing. And if I bestow all my goods to feed *the poor*, and if I give my body [2]to be burned, but have not love, it profiteth
4 me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is
5 not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not
6 account of evil; rejoiceth not in unrighteousness, but rejoiceth
7 with the truth; [3]beareth all things, believeth all things, hopeth all things, endureth all

[1] Gr. *powers.* [2] Many ancient authorities read that I may glory. [3] Or, covereth

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper ud. 26 The true use of each is taught, 27 and the buse taxed. 34 Women are forbidden to speak in e church.

FOLLOW after charity, and desire spiritual *gifts*, but rather hat ye may prophesy.

2 For he that speaketh in an *unnown* tongue speaketh not unto nen, but unto God: for no man nderstandeth *him;* howbeit in the pirit he speaketh mysteries.

3 But he that prophesieth speak-

8 things. Love never faileth; but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9 For we know in part, and we
10 prophesy in part: but when that which is perfect is come, that which is in part shall be
11 done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.
12 For now we see in a mirror, [1] darkly; but then face to face: now I know in part; but then shall I [2] know even as also I
13 have been [3] known. But now abideth faith, hope, love, these three; [4] and the [5] greatest of these is love.

14 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [6] understandeth; but in the spirit he speaketh
3 mysteries. But he that prophe-

[1] Gr. *in a riddle.* [2] Gr. *know fully.* [3] Gr. *known fully.* [4] Or, *but greater than these* [5] Gr. *greater* [6] Gr. *heareth.*

eth unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except that I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

sieth speaketh unto men edification, and comfort, and consola-
4 tion. He that speaketh in a tongue [1]edifieth himself; but he that prophesieth [1]edifieth the
5 church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?
7 Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain voice, who shall prepare
9 himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking
10 into the air. There are, it may be, so many kinds of voices in the world, and [2]no *kind* is with-
11 out signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian

[1] Gr. *buildeth up.*

[2] Or, nothing is without voice

Even so ye, forasmuch as ye
:alous of spiritual *gifts*, seek
e may excel to the edifying of
urch.
Wherefore let him that speak-
ı an *unknown* tongue pray
ıe may interpret.
For if I pray in an *unknown*
e, my spirit prayeth, but my
standing is unfruitful.
What is it then? I will pray
the spirit, and I will pray
he understanding also: I will
/ith the spirit, and I will sing
he understanding also.
Else, when thou shalt bless
the spirit, how shall he that
ieth the room of the unlearn-
y Amen at thy giving of
s, seeing he understandeth not
thou sayest?
For thou verily givest thanks
ɔut the other is not edified.
I thank my God, I speak with
es more than ye all:
Yet in the church I had
· speak five words with my
standing, that *by my voice* I
: teach others also, than ten
and words in an *unknown*
.e.
Brethren, be not children in
standing: howbeit in malice
children, but in understand-
ɜ men.
In the law it is written, With
of other tongues and other lips
speak unto this people; and

12 [1]unto me. So also ye, since ye
are zealous of [2]spiritual *gifts*,
seek that ye may abound unto
the edifying of the church.
13 Wherefore let him that speaketh
in a tongue pray that he may
14 interpret. For if I pray in a
tongue, my spirit prayeth, but
my understanding is unfruitful.
15 What is it then? I will pray
with the spirit, and I will pray
with the understanding also: I
will sing with the spirit, and I
will sing with the understanding
16 also. Else if thou bless with the
spirit, how shall he that filleth
the place of [3]the unlearned say
the Amen at thy giving of
thanks, seeing he knoweth not
17 what thou sayest? For thou
verily givest thanks well, but
18 the other is not [4]edified. I thank
God, I speak with tongues more
19 than you all: howbeit in the
church I had rather speak five
words with my understanding,
that I might instruct others also,
than ten thousand words in a
tongue.

20 Brethren, be not children in
mind: howbeit in malice be ye
babes, but in mind be [5]men.
21 In the law it is written, By men
of strange tongues and by the
lips of strangers will I speak

in my case [1] Gr. *spirits.* [3] Or, *him that is without gifts*: and so in ver. 23, 24.
ilded up. [5] Gr. *of full age.*

yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

unto this people; and not even thus will they hear me, saith the
22 Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them
23 that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?
24 But if all prophesy, and there come in one unbelieving or unlearned, he is [1]reproved by all,
25 he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [2]among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edi-
27 fying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn;
28 and let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to
29 God. And let the prophets speak *by* two or three, and let

[1] Or, *convicted*

[2] Or, in

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

30 the others [1] discern. But if a revelation be made to another
sitting by, let the first keep
31 silence. For ye all can prophesy
one by one, that all may learn,
32 and all may be [2] comforted; and
the spirits of the prophets are
33 subject to the prophets; for God
is not *a God* of confusion, but of
peace; as in all the churches of
the saints.

34 Let the women keep silence
in the churches: for it is not
permitted unto them to speak;
but let them be in subjection, as
35 also saith the law. And if they
would learn any thing, let them
ask their own husbands at home:
for it is shameful for a woman
36 to speak in the church. What?
was it from you that the word of
God went forth? or came it unto
you alone?

37 If any man thinketh himself
to be a prophet, or spiritual, let
him take knowledge of the
things which I write unto you,
that they are the commandment
38 of the Lord. [3] But if any man is
ignorant, let him be ignorant.

39 Wherefore, my brethren, de-
sire earnestly to prophesy, and
forbid not to speak with tongues.
40 But let all things be done
decently and in order.

[1] Gr. *discriminate.* [2] Or, *exhorted* [3] Many ancient authorities read *But if any man knoweth not, he is not known.*

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them, that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I

15 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye
2 stand, by which also ye are [1] saved; *I make known, I say,* [2] in what words I preached it unto you, if ye hold it fast, ex-
3 cept ye believed [3] in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins
4 according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures;
5 and that he appeared to Cephas;
6 then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;
7 then he appeared to James; then
8 to all the apostles; and last of all, as unto one born out of due time, he appeared to me also.
9 For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God.
10 But by the grace of God I am

[1] Or, *saved, if ye hold fast what I preached unto you, except &c.* [2] Gr. *with what word.* [3] Or, *without cause*

t I am: and his grace which
towed upon me was not in
ut I laboured more abun-
than they all: yet not I,
: grace of God which was
e.
herefore whether *it were* I
, so we preach, and so ye
d.
low if Christ be preached
rose from the dead, how say
mong you that there is no
:tion of the dead?
ut if there be no resurrec-
the dead, then is Christ not

nd if Christ be not risen,
: our preaching vain, and
ith *is* also vain.
ea, and we are found false
es of God; because we have
l of God that he raised up
whom he raised not up, if
at the dead rise not.
or if the dead rise not, then
hrist raised:
nd if Christ be not raised,
ith *is* vain; ye are yet in
s.
hen they also which are fall-
p in Christ are perished.
f in this life only we have
Christ, we are of all men
iserable.
ut now is Christ risen from
d, *and* become the first-
f them that slept.
or since by man *came* death,

what I am: and his grace which was bestowed upon me was not found [1]vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead. But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching [1]vain, [2]your faith also is [1]vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [3]Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. [4]If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since

[1] Gr. *empty.* [2] Some ancient authorities read *our.* [3] Gr. *the Christ.* [4] Or, *If we have only Christ in this life*

by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I

by man *came* death, by man *came* also the resurrection of the
22 dead. For as in Adam all die, so also in [1]Christ shall all be
23 made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at
24 his [2]coming. Then *cometh* the end, when he shall deliver up the kingdom to [3]God, even the Father; when he shall have abolished all rule and all author-
25 ity and power. For he must reign, till he hath put all his
26 enemies under his feet. The last enemy that shall be abolished
27 is death. For, He put all things in subjection under his feet. [4]But when he saith, All things are put in subjection, it is evident that he is excepted who did subject
28 all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.
29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for
30 them? why do we also stand in
31 jeopardy every hour? I protest by [5]that glorying in you, brethren, which I have in Christ Jesus
32 our Lord, I die daily. If after

[1] Gr. *the Christ.* [2] Gr. *presence.* [3] Gr. *the God and Father.* [4] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.* [5] Or, *your glorying*

have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

the manner of men I fought with beasts at Ephesus, [1] what doth it profit me? If the dead are not raised, let us eat and drink, for
33 to-morrow we die. Be not deceived: Evil company doth cor-
34 rupt good manners. [2] Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
35 But some one will say, How are the dead raised? and with what manner of body do they
36 come? Thou foolish one, that which thou thyself sowest is not
37 quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some
38 other kind; but God giveth it a body even as it pleased him, and to each seed a body of its
39 own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and
40 another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of
41 the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another

[1] Or, *what doth it profit me, if the dead are not raised? Let us eat &c.* [2] Gr. *Awake out of drunkenness righteously.*

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:
44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.
47 The first man *is* of the earth, earthy; the second man *is* the Lord from heaven.
48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

42 star in glory. So also is the resurrection of the dead. It is sown
in corruption; it is raised in incor-
43 ruption: it is sown in dishonour;
it is raised in glory: it is sown
in weakness; it is raised in power:
44 it is sown a natural body; it is
raised a spiritual body. If there
is a natural body, there is also a
45 spiritual *body*. So also it is written, The first man Adam became
a living soul. The last Adam
46 *became* a life-giving spirit. Howbeit that is not first which is
spiritual, but that which is natural;
47 then that which is spiritual. The
first man is of the earth earthy:
48 the second man is of heaven. As
is the earthy, such are they also
that are earthy: and as is the
heavenly, such are they also that
49 are heavenly. And as we have
borne the image of the earthy,
[1] we shall also bear the image of
the heavenly.

50 Now this I say, brethren, that
flesh and blood cannot inherit
the kingdom of God; neither
doth corruption inherit incorrup-
51 tion. Behold, I tell you a mystery: We shall not all sleep, but
52 we shall all be changed, in a
moment, in the twinkling of an
eye, at the last trump: for the

[1] Many ancient authorities read *let us also bear.*

be raised incorruptible, and we be changed.
For this corruptible must put :orruption, and this mortal *must* n immortality.
So when this corruptible shall put on incorruption, and this l shall have put on immor- then shall be brought to pass ying that is written, Death is)wed up in victory.
O death, where *is* thy sting? ve, where *is* thy victory?
The sting of death *is* sin: he strength of sin *is* the law.
But thanks *be* to God, which 1 us the victory through our Jesus Christ.
Therefore, my beloved breth- be ye steadfast, unmoveable, s abounding in the work of the forasmuch as ye know that abour is not in vain in the Lord.

trumpet shall sound, and the dead shall be raised incorruptible,
53 and we shall be changed. For this corruptible must put on incorruption, and this mortal must
54 put on immortality. But when [1]this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is
55 swallowed up [2]in victory. O death, where is thy victory? O
56 death, where is thy sting? The sting of death is sin; and the
57 power of sin is the law: but thanks be to God, which giveth us the victory through our Lord
58 Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [3]vain in the Lord.

CHAPTER XVI.

exhorteth them to relieve the want of the at Jerusalem. 10 *Commendeth Timothy, after friendly admonitions,* 16 *shutteth up le with divers salutations.*

W concerning the collection or the saints, as I have given to the churches of Galatia, so do ye.
Upon the first *day* of the week ery one of you lay by him in as *God* hath prospered him, there be no gatherings when ie.
And when I come, whomso-

16 Now concerning the collection for the saints, as I gave order to the churches of Galatia,
2 so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections
3 be made when I come. And

[1] ancient authorities omit *this corruptible shall have put on incorruption, and.* [2] Or, victori- [3] *Or, void*

ever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

when I arrive, [1] whomsoever ye shall approve by letters, them will I send to carry your bounty
4 unto Jerusalem: and if it be meet for me to go also, they
5 shall go with me. But I will come unto you, when I shall have passed through Macedonia;
• for I do pass through Macedonia;
6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my
7 journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord
8 permit. But I will tarry at
9 Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord,
11 as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.
12 But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [2] *his* will to come now; but he will come when he shall have opportunity.

13 Watch ye, stand fast in the faith, quit you like men, be

[1] Or, *whomsoever ye shall approve, them will I send with letters*

[2] Or, God's *will that he should come now*

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

14 strong. Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the
16 saints), that ye also be in subjection unto such, and to every one that helpeth in the work
17 and laboureth. And I rejoice at [1] the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on
18 your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.
20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul
22 with mine own hand. If any man loveth not the Lord, let him be anathema. [2] Maran atha.
23 The grace of the Lord Jesus
24 Christ be with you. My love be with you all in Christ Jesus. Amen.

[1] Gr. *presence.*

[2] That is, *Our Lord cometh.*

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy [1] our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of
2 Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of
4 all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves
5 are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort,

[1] Gr. *the brother.*

we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

which worketh in the patient enduring of the same sufferings
7 which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of
8 the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that
9 we despaired even of life: [1]yea, we ourselves have had the [2]answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth
10 the dead: who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope that he will also still
11 deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more
13 abundantly to you-ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end:

[1] Or, *but we ourselves* [2] Or, *sentence* [3] Some ancient authorities read *set our hope; and still will he deliver us.*

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

14 as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before unto you, that ye might have a second [1]ben-
16 efit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my jour-
17 ney unto Judea. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the
18 nay nay? But as God is faithful, our word toward you is not yea
19 and nay. For the Son of God, Jesus Christ, who was preached among you [2]by us, *even* [3]by me and Silvanus and Timothy, was not yea and nay, but in him is yea.
20 For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of
21 God through us. Now he that stablisheth us with you [3]in Christ, and anointed us, is God:
22 [4]who also sealed us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth.

[1] *Or, grace* Some ancient authorities read joy. [2] Gr. through. [3] Gr. *into*. [4] Or, *seeing that hath sealed us*

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should

24 Not that we have lordship over your faith, but are helpers of your joy: for by [1] faith ye stand.

2 [2] But I determined this for myself, that I would not come
2 again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me?
3 And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is
4 *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all.
6 Sufficient to such a one is this punishment which was *inflicted*
7 by [3] the many; so that contrariwise ye should [4] rather forgive him and comfort him, lest by

[1] Or, *your faith* [2] Some ancient authorities read *For.* [3] Gr. *the more.* [4] Some ancient authorities omit *rather.*

be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many,

any means such a one should be swallowed up with his overmuch
8 sorrow. Wherefore I beseech you to confirm *your* love to-
9 ward him. For to this end also did I write, that I might know the proof of you, [1]whether ye
10 are obedient in all things. But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I* *forgiven it* in the [2]person of
11 Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto
13 me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went
14 forth into Macedonia. But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his
15 knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are
16 perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for
17 these things? For we are not

[1] Some ancient authorities read whereby. [2] Or, presence

1 corrupt the word of God:
s of sincerity, but as of God,
e sight of God speak we in
it.

CHAPTER III.

it their false teachers should charge him with ry, he sheweth the faith and graces of the ians to be a sufficient commendation of his y. 6 Whereupon entering a comparison be- he ministers of the law and of the gospel, 12 eth that his ministry is so far the more excel- the gospel of life and liberty is more glorious e law of condemnation.

) we begin again to commend
ourselves? or need we, as some
s, epistles of commendation to
or *letters* of commendation
you?
Ye are our epistle written in
iearts, known and read of all

Forasmuch as ye are mani-
declared to be the epistle of
it ministered by us, written
with ink, but with the Spirit
ie living God; not in tables
one, but in fleshly tables of the

And such trust have we through
it to God-ward:
Not that we are sufficient of
lves to think any thing as of
lves; but our sufficiency *is* of

Who also hath made us able
iters of the new testament;
f the letter, but of the spirit:
ie letter killeth, but the spirit
h life.
But if the ministration of
i, written *and* engraven in

as the many, [1]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you?
2 Ye are our epistle, written in our hearts, known and read of
3 all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are*
4 hearts of flesh. And such confidence have we through Christ
5 to God-ward; not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is from God;
6 who also made us sufficient as ministers of a new [2]covenant; not of the letter, but of the spirit: for the letter killeth, but
7 the spirit giveth life. But if the ministration of death, [3]written, *and* engraven on stones,

[1] Or, *making merchandise of the word of God* [2] Or, *testament* [3] Gr. *in letters.*

stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

came [1]with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which
8 *glory* [2]was passing away: how shall not rather the ministration
9 of the spirit be with glory? [3]For if the ministration of condemnation is glory, much rather doth the ministration of righteous-
10 ness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth.
11 For if that which [4]passeth away *was* [5]with glory, much more that which remaineth *is* in glory.
12 Having therefore such a hope, we use great boldness of speech,
13 and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [6]on the end of that which [2]was passing away:
14 but their [7]minds were hardened: for until this very day at the reading of the old [8]covenant the same veil [9]remaineth unlifted; which *veil* is done away in
15 Christ. But unto this day, whensoever Moses is read, a veil
16 lieth upon their heart. But whensoever [10]it shall turn to the Lord, the veil is taken away.

[1] Gr. *in.* [2] Or, *was being done away* [3] Many ancient authorities read *For if to the ministration of condemnation there is glory.* [4] Or, *is being done away* [5] Gr. *through.* [6] Or, *unto* [7] Gr. *thoughts.* [8] Or, *testament* [9] Or, *remaineth, it not being revealed that it is done away* [10] Or, *a[illegible]n shall turn*

Now the Lord is that Spirit:
here the Spirit of the Lord
re *is* liberty.
But we all, with open face
ling as in a glass the glory of
ord, are changed into the same
from glory to glory, *even* as
Spirit of the Lord.

17 Now the Lord is the Spirit:
and where the Spirit of the Lord
18 is, *there* is liberty. But we all,
with unveiled face [1]reflecting as
a mirror the glory of the Lord,
are transformed into the same
image from glory to glory, even
as from the [2]Lord the Spirit.

CHAPTER IV.

Declareth how he hath used all sincerity and diligence in preaching the gospel, 7 and how ...les and persecutions which he daily endured ... same did redound to the praise of God's ... to the benefit of the church, 16 and to the ...wn eternal glory.

EREFORE, seeing we have
is ministry, as we have received
, we faint not;
but have renounced the hidden
of dishonesty, not walking in
ess, nor handling the word of
eceitfully; but, by manifesta-
f the truth, commending our-
to every man's conscience in
ght of God.
ut if our gospel be hid, it is
them that are lost:
n whom the god of this world
blinded the minds of them
believe not, lest the light of
orious gospel of Christ, who
image of God, should shine
hem.
or we preach not ourselves,
hrist Jesus the Lord; and our-
your servants for Jesus' sake.
or God, who commandeth
ght to shine out of darkness,

4 Therefore seeing we have this
ministry, even as we obtained
2 mercy, we faint not: but we
have renounced the hidden
things of shame, not walking in
craftiness, nor handling the
word of God deceitfully; but by
the manifestation of the truth
commending ourselves to every
man's conscience in the sight of
3 God. But and if our gospel is
veiled, it is veiled in them that
4 are perishing: in whom the god
of this [3]world hath blinded the
[4]minds of the unbelieving, [5]that
the [6]light of the gospel of the
glory of Christ, who is the image
of God, should not dawn *upon*
5 *them.* For we preach not our-
selves but Christ Jesus as Lord,
and ourselves as your [7]servants
6 [8]for Jesus' sake. Seeing it is
God, that said, Light shall shine

---

beholding as in a mirror [2] Or, *the Spirit* which is *the Lord* [3] Or, *age* [4] Gr. *thoughts* *lest they should not see the light . . . . image of God* [6] Gr. *illumination.* [7] Gr. *bond-servants* [8] Many ancient authorities read *through Jesus.*

hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not;

out of darkness, who shined in our hearts, to give the [1]light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves;

8 *we are* pressed on every side, yet not straitened; perplexed, yet

9 not unto despair; pursued, yet not [2]forsaken; smitten down, yet

10 not destroyed; always bearing about in the body the [3]dying of Jesus, that the life also of Jesus may be manifested in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal

12 flesh. So then death worketh

13 in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and there-

14 fore also we speak; knowing that he which raised up [4]the Lord Jesus shall raise up us also with Jesus, and shall present us

15 with you. For all things *are* for your sakes, that the grace, being multiplied through [5]the many, may cause the thanksgiving to abound unto the glory of God

16 Wherefore we faint not; but

[1] *Gr. illumination.* [2] Or, *left behind* [3] Gr. putting to death. [4] Some ancient authorities omit *the Lord.* [5] Gr. *the more.*

though our outward man
ı, yet the inward *man* is re-
l day by day.
For our light affliction, which
for a moment, worketh for us
more exceeding *and* eternal
ıt of glory;
While we look not at the
s which are seen, but at the
ɜ which are not seen: for
hings which are seen *are* tem-
; but the things which are not
ɪre eternal.

CHAPTER V.

at in his assured hope of immortal glory, 9
xpectance of it, and of the general judgment,
reth to keep a good conscience, 12 *not that he*
in boast of himself, 14 *but as one that, hav-*
ived life from Christ, endeavoureth to live as
reature to Christ only, 18 *and by his ministry*
ciliation to reconcile others also in Christ to

R we know that, if our earthly
ıouse of *this* tabernacle were
ved, we have a building of
a house not made with hands,
al in the heavens.
For in this we groan, earnestly
ng to be clothed upon with
ouse which is from heaven:
If so be that being clothed we
not be found naked.
For we that are in *this* taber-
do groan, being burdened: not
ıat we would be unclothed, but
ɜd upon, that mortality might
'allowed up of life.
Now he that hath wrought us
ıe selfsame thing *is* God, who
ıath given unto us the earnest
ɜ Spirit.

though our outward man is de-
caying, yet our inward man is
17 renewed day by day. For our
light affliction, which is for the
moment, worketh for us more
and more exceedingly an eternal
18 weight of glory; while we look
not at the things which are seen,
but at the things which are not
seen: for the things which are
seen are temporal; but the things
which are not seen are eternal.

5 For we know that if the earthly
house of our [1] tabernacle be dis-
solved, we have a building from
God, a house not made with
hands, eternal, in the heavens.
2 For verily in this we groan,
longing to be clothed upon with
our habitation, which is from
3 heaven: if so be that being
clothed we shall not be found
4 naked. For indeed we that are
in this [1] tabernacle do groan,
[2] being burdened; not for that
we would be unclothed, but that
we would be clothed upon, that
what is mortal may be swallowed
5 up of life. Now he that wrought
us for this very thing is God,
who gave unto us the earnest

odily frame [2] *Or, being burdened, in that we would not be unclothed, but would be clothed upon.*

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not hence-

6 of the Spirit. Being therefore
always of good courage, and
knowing that, whilst we are at
home in the body, we are absent
7 from the Lord (for we walk by
8 faith, not by [1]sight); we are of
good courage, I say, and are will-
ing rather to be absent from the
body, and to be at home with
9 the Lord. Wherefore also we
[2]make it our aim, whether at
home or absent, to be well-pleas-
10 ing unto him. For we must all
be made manifest before the
judgement-seat of Christ; that
each one may receive the things
done [3]in the body, according to
what he hath done, whether *it be*
good or bad.
11 Knowing therefore the fear
of the Lord, we persuade men,
but we are made manifest unto
God; and I hope that we are
made manifest also in your con-
12 sciences. We are not again com-
mending ourselves unto you, but
speak as giving you occasion of
glorying on our behalf, that ye
may have wherewith to answer
them that glory in appearance,
13 and not in heart. For whether
we [4]are beside ourselves, it is unto
God; or whether we are of sober
14 mind, it is unto you. For the
love of Christ constraineth us;
because we thus judge, that one
died for all, therefore all died;
15 and he died for all, that they

[1] Gr. *appearance.* [2] Gr. *are ambitious.* [3] Gr. *through.* [4] Or, *were*

ive unto themselves, but unto
hich died for them, and rose

Wherefore henceforth know
) man after the flesh: yea,
h we have known Christ after
sh, yet now henceforth know
n no more.
Therefore if any man *be* in
, *he is* a new creature: old
are passed away; behold, all
are become new.
And all things *are* of God,
ath reconciled us to himself
sus Christ, and hath given
the ministry of reconcilia-

To wit, that God was in
, reconciling the world unto
f, not imputing their tres-
unto them; and hath com-
l unto us the word of recon-
)n.
Now then we are ambassa-
)r Christ, as though God did
h *you* by us: we pray *you* in
's stead, be ye reconciled to

For he hath made him *to be*
r us, who knew no sin; that
ight be made the righteous-
f God in him.

which live should no longer live
unto themselves, but unto him
who for their sakes died and rose
16 again. Wherefore we henceforth
know no man after the flesh;
even though we have known
Christ after the flesh, yet now we
17 know *him so* no more. Where-
fore if any man is in Christ, [1] *he*
is a new creature; the old things
are passed away; behold, they are
18 become new. But all things are
of God, who reconciled us to
himself through Christ, and gave
unto us the ministry of recon-
19 ciliation; to wit, that God was
in Christ reconciling the world
unto himself, not reckoning unto
them their trespasses, and having
[2] committed unto us the word of
reconciliation.

20 We are ambassadors therefore
on behalf of Christ, as though
God were intreating by us; we
beseech *you* on behalf of Christ,
21 be ye reconciled to God. Him
who knew no sin he made *to be*
sin on our behalf; that we might
become the righteousness of God
in him.

[1] Or, there is *a new creation*

[2] Or, *placed in us*

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known: as dying, and, behold,

6 And working together *with him* we intreat also that ye receive not the grace of
2 God in vain (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of
3 salvation); giving no occasion of stumbling in any thing, that our
4 ministration be not blamed; but in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in
5 necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
6 in pureness, in knowledge, in longsuffering, in kindness, in the [1]Holy Ghost, in love unfeigned,
7 in the word of truth, in the power of God; [2]by the armour of righteousness on the right
8 hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and
9 *yet* true; as unknown, and *yet*

[1] Or, *Holy Spirit*: and so throughout this book. [2] Gr. *through*.

we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

well known; as dying, and behold, we live; as chastened, and
10 not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.
11 Our mouth is open unto you, O Corinthians, our heart is en-
12 larged. Ye are not straitened in us, but ye are straitened in your
13 own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light
15 with darkness? And what concord hath Christ with [1]Belial? or what portion hath a believer
16 with an unbeliever? And what agreement hath a [2]temple of God with idols? for we are a [2]temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my
17 people. Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

[1] Gr. *Beliar.*

[2] Or, *sanctuary*

CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind to-

7 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

2 [1]Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of
3 no man. I say it not to condemn *you;* for I have said before, that ye are in our hearts to die together and live together.
4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fight-
6 ings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us
7 by the coming of Titus; and not by his [2]coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your

[1] Gr. *Make room for us.* [2] Gr. presence.

ward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

mourning, your zeal for me; so
8 that I rejoiced yet more. For
though I made you sorry with
my epistle, I do not regret it,
though I did regret; [1]for I see
that that epistle made you sorry,
9 though but for a season. Now
I rejoice, not that ye were made
sorry, but that ye were made
sorry unto repentance: for ye
were made sorry after a godly
sort, that ye might suffer loss by
10 us in nothing. For godly sor-
row worketh repentance [2]unto
salvation, *a repentance* which
bringeth no regret: but the sor-
row of the world worketh death.
11 For behold, this selfsame thing,
that ye were made sorry after a
godly sort, what earnest care it
wrought in you, yea, what clear-
ing of yourselves, yea, what in-
dignation, yea, what fear, yea,
what longing, yea, what zeal, yea,
what avenging! In every thing
ye approved yourselves to be
12 pure in the matter. So although
I wrote unto you, *I wrote* not for
his cause that did the wrong,
nor for his cause that suffered
the wrong, but that your earnest
care for us might be made mani-
fest unto you in the sight of
13 God. Therefore we have been
comforted: and in our comfort
we joyed the more exceedingly
for the joy of Titus, because his
spirit hath been refreshed by you

[1] Some ancient authorities omit *for*. [2] Or, *unto a salvation which bringeth no regret*

14 all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was
15 found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling
16 ye received him. I rejoice that in every thing I am of good courage concerning you.

CHAPTER VIII.

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own

8 Moreover, brethren, we make known to you the grace of God which hath been given in the
2 churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their [1]liberality. For according to their
3 power, I bear witness, yea, and beyond their power, *they gave*
4 of their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints:
5 and *this*, not as we had hoped, but first they gave their own

[1] Gr. *singleness.*

to the Lord, and unto us by
ill of God.
nsomuch that we desired
that as he had begun, so he
l also finish in you the same
also.
Therefore as ye abound in every
, *in* faith, and utterance, and
ledge, and *in* all diligence, and
ur love to us, *see* that ye
d in this grace also.
speak not by commandment,
y occasion of the forwardness
ers, and to prove the sincerity
ır love.
For ye know the grace of our
Jesus Christ, that, though he
ch, yet for your sakes he be-
poor, that ye through his
ty might be rich.
And herein I give *my* advice:
is is expedient for you, who
begun before, not only to do,
so to be forward a year ago.
Now therefore perform the
of it; that as *there was* a
ness to will, so *there may be* a
mance also out of that which
ve.
For if there be first a willing
it is accepted according to
man hath, *and* not according
t he hath not.
For *I mean* not that other
e eased, and ye burdened:
But by an equality, *that* now
s time your abundance *may be*
bly for their want, that their
lance also may be *a supply*

selves to the Lord, and to us by
6 the will of God. Insomuch that
we exhorted Titus, that as he
had made a beginning before, so
he would also complete in you
7 this grace also. But as ye
abound in every thing, *in* faith,
and utterance, and knowledge,
and *in* all earnestness, and *in*
[1]your love to us, *see* that ye
8 abound in this grace also. I
speak not by way of command-
ment, but as proving through
the earnestness of others the
9 sincerity also of your love. For
ye know the grace of our Lord
Jesus Christ, that, though he was
rich, yet for your sakes he became
poor, that ye through his pov-
10 erty might become rich. And
herein I give *my* judgement:
for this is expedient for you,
who were the first to make a
beginning a year ago, not only
11 to do, but also to will. But now
complete the doing also; that as
there was the readiness to will,
so *there may be* the completion
12 also out of your ability. For if
the readiness is there, *it is* ac-
ceptable according as *a man*
hath, not according as *he* hath
13 not. For *I say* not *this*, that
others may be eased, *and* ye dis-
14 tressed: but by equality; your
abundance *being a supply* at
this present time for their want,

[1] Some ancient authorities read *our love to you.*

for your want; that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of, they are*

that their abundance also may become *a supply* for your want;
15 that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
16 But thanks be to God, which putteth the same earnest care for
17 you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you
18 of his own accord. And we have sent together with him the brother whose praise in the gospel *is spread* through all the
19 churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readi-
20 ness: avoiding this, that any man should blame us in *the matter of* this bounty which is ministered
21 by us: for we take thought for things honourable, not only in the sight of the Lord, but also
22 in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence
23 which *he hath* in you. Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [1] messengers of the

[1] Gr. apostles.

ssengers of the churches, *and*
ry of Christ.
Wherefore shew ye to them,
fore the churches, the proof
r love, and of our boasting
r behalf.

CHAPTER IX.

ldeth the reason why, though he knew their ss, yet he sent Titus and his brethren be-
6 And he proceedeth in stirring them up iful alms, as being but a kind of sowing of hich shall return a great increase to them, asion a great sacrifice of thanksgivings

as touching the ministering
the saints, it is superfluous
to write to you:
or I know the forwardness
r mind, for which I boast of
them of Macedonia, that
was ready a year ago; and
al hath provoked very many.
et have I sent the brethren,
r boasting of you should be
n in this behalf; that, as I
may be ready:
est haply if they of Mace-
come with me, and find you
ared, we (that we say not,
uld be ashamed in this same
nt boasting.
herefore I thought it neces-
exhort the brethren, that
ould go before unto you, and
up beforehand your bounty,
f ye had notice before, that
ne might be ready, as *a mat-*
bounty, and not as *of* covet-
s.

churches, *they are* the glory of
24 Christ. [1] Shew ye therefore unto
them in the face of the churches
the proof of your love, and of
our glorying on your behalf.

9 For as touching the minister-
ing to the saints, it is superfluous
2 for me to write to you: for I
know your readiness, of which I
glory on your behalf to them
of Macedonia, that Achaia hath
been prepared for a year past;
and [2] your zeal hath stirred up
3 [3] very many of them. But I
have sent the brethren, that our
glorying on your behalf may not
be made void in this respect;
that, even as I said, ye may be
4 prepared: lest by any means, if
there come with me any of Mace-
donia, and find you unprepared,
we (that we say not, ye) should
be put to shame in this confi-
5 dence. I thought it necessary
therefore to intreat the brethren,
that they would go before unto
you, and make up beforehand
your aforepromised [4] bounty, that
the same might be ready, as a
matter of bounty, and not of
[5] extortion.

hew ye therefore in the face . . . on your behalf unto them. [2] Or, *emulation of you* [3] Gr. *part.* [4] Gr. *blessing.* [5] Or, *covetousness*

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you,

6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth [1] bountifully shall reap also
7 [1] bountifully. *Let* each man *do* according as he hath purposed in his heart; not [2] grudgingly, or of necessity: for God loveth a
8 cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:
9 as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness;
11 ye being enriched in everything unto all [3] liberality, which worketh through us thanksgiving to
12 God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings
13 unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [3] liberality of *your* contribution unto them and unto all;
14 while they themselves also, with

[1] Gr. *with blessings.* [2] Gr. *of sorrow.* [3] Gr. *singleness.*

1 long after you for the exceed-
race of God in you.
Thanks *be* unto God for his
akable gift.

CHAPTER X.

*st the false apostles, who disgraced the weak-
his person and bodily presence, he setteth out
tual might and authority, with which he is
gainst all adversary powers, 7 assuring them
his coming he will be found as mighty in
he is now in writing being absent, 12 and
axing them for reaching out themselves be-
eir compass, and vaunting themselves into
n's labours.*

W I Paul myself beseech you
y the meekness and gentleness
rist, who in presence *am* base
g you, but being absent am
oward you:
But I beseech *you*, that I may
e bold when I am present
that confidence, wherewith I
to be bold against some,
1 think of us as if we walked
ding to the flesh.
For though we walk in the
we do not war after the flesh:
For the weapons of our war-
are not carnal, but mighty
gh God to the pulling down
ong holds;)
Casting down imaginations, and
high thing that exalteth itself
st the knowledge of God,
bringing into captivity every
ht to the obedience of Christ;
And having in a readiness to
ge all disobedience, when your
ence is fulfilled.
Do ye look on things after the
ard appearance? If any man

supplication on your behalf, long
after you by reason of the ex-
ceeding grace of God in you.
15 Thanks be to God for his un-
speakable gift.

10 Now I Paul myself intreat
you by the meekness and gen-
tleness of Christ, I who in your
presence am lowly among you,
but being absent am of good
2 courage toward you: yea, I be-
seech you, that I may not when
present shew courage with the
confidence wherewith I count to
be bold against some, which
count of us as if we walked ac-
3 cording to the flesh. For though
we walk in the flesh, we do not
4 war according to the flesh (for
the weapons of our warfare are
not of the flesh, but mighty be-
fore God to the casting down
5 of strong holds); casting down
[1]imaginations, and every high
thing that is exalted against the
knowledge of God, and bringing
every thought into captivity to
6 the obedience of Christ; and
being in readiness to avenge all
disobedience, when your obedi-
7 ence shall be fulfilled. [2]Ye look
at the things that are before

[1] Or, *reasonings*

[2] Or, *Do ye look . . . face?*

trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is
8 Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not
9 be put to shame: that I may not seem as if I would terrify
10 you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no
11 account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are
12 present. For we are not bold [1]to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understand-
13 ing. But we will not glory beyond *our* measure, but according to the measure of the [2]province which God apportioned to us as a measure, to reach even
14 unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [3]came even as far as unto

[1] Gr *to judge ourselves among, or to judge ourselves with.* [2] Or, limit Gr. *measuring-rod.* [3] Or, *the first to come*

Not boasting of things with-
r measure, *that is*, of other
labours; but having hope,
rour faith is increased, that
l be enlarged by you accord-
our rule abundantly,
o preach the gospel in the
beyond you, *and* not
st in another man's line of
made ready to our hand.
But he that glorieth, let him
the Lord.
or not he that commendeth
is approved, but whom the
ommendeth.

CHAPTER XI.

f his jealousy over the Corinthians, who make more account of the false apostles m, he entereth into a forced commendation ; 5 of his equality with the chief apostles, reaching the gospel to them freely, and y their charge, 13 shewing that he was not those deceitful workers in any legal prerog- nd in the service of Christ, and in all kind gs for his ministry, far superior.

ULD to God ye could bear
ith me a little in *my* folly:
leed bear with me.
r I am jealous over you with
alousy: for I have espoused
one husband, that I may
you as a chaste virgin to

t I fear, lest by any means,
erpent beguiled Eve through
tilty, so your minds should
rupted from the simplicity
in Christ.
r if he that cometh preach-
other Jesus, whom we have

15 you in the gospel of Christ: not
glorying beyond *our* measure,
that is, in other men's labours;
but having hope that, as your
faith groweth, we shall be mag-
nified in you according to our
[1]province unto *further* abun-
16 dance, so as to preach the gospel
even unto the parts beyond you,
and not to glory in another's
[1]province in regard of things
17 ready to our hand. But he that
glorieth, let him glory in the
18 Lord. For not he that com-
mendeth himself is approved,
but whom the Lord commend-
eth.

11 Would that ye could bear
with me in a little foolishness:
2 [2]nay indeed bear with me. For
I am jealous over you with [3]a
godly jealousy: for I espoused
you to one husband, that I
might present you *as* a pure
3 virgin to Christ. But I fear,
lest by any means, as the serpent
beguiled Eve in his craftiness,
your [4]minds should be corrupted
from the simplicity and the
purity that is toward Christ.
4 For if he that cometh preacheth
another Jesus, whom we did not

nit Gr. *measuring-rod.* [1] Or, *but indeed ye do bear with me* [3] Gr. *a jealousy of God.*
ghts.

not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan

preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to
5 bear with *him*. For I reckon that I am not a whit behind [1] the very
6 chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest
7 among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the
8 gospel of God for nought? I robbed other churches, taking wages *of them* that I might
9 minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*.
10 As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.
11 Wherefore? because I love you
12 not? God knoweth. But what I do, that I will do, that I may cut off [2] occasion from them which desire an occasion; that wherein they glory, they may be
13 found even as we. For such men are false apostles, deceitful workers, fashioning themselves
14 into apostles of Christ. And no

[1] Or, *those preeminent apostles*

[2] Gr. the occasion of them.

lf is transformed into an angel
ht.
Therefore *it is* no great thing
ministers also be transformed
e ministers of righteousness;
: end shall be according to
works.
I say again, Let no man think
fool; if otherwise, yet as a
receive me, that I may boast
f a little.
That which I speak, I speak
after the Lord, but as it were
hly, in this confidence of boast-

Seeing that many glory after
:sh, I will glory also.
For ye suffer fools gladly, see-
: *yourselves* are wise.
For ye suffer, if a man bring
ıto bondage, if a man devour
f a man take *of you*, if a man
himself, if a man smite you
: face.
I speak as concerning re-
h, as though we had been
Howbeit, whereinsoever any
ld, (I speak foolishly,) I am
ılso.
Are they Hebrews? so *am* I.
hey Israelites? so *am* I. Are
he seed of Abraham? so *am* I.
Are they ministers of Christ?
:ak as a fool,) I *am* more; in
rs more abundant, in stripes
measure, in prisons more
:nt, in deaths oft.
Of the Jews five times re-
l I forty *stripes* save one.
Thrice was I beaten with

marvel; for even Satan fashion-
eth himself into an angel of
15 light. It is no great thing there-
fore if his ministers also fashion
themselves as ministers of right-
eousness; whose end shall be
according to their works.
16 I say again, Let no man think
me foolish; but if *ye do*, yet
as foolish receive me, that I also
17 may glory a little. That which
I speak, I speak not after the
Lord, but as in foolishness, in
18 this confidence of glorying. See-
ing that many glory after the
19 flesh, I will glory also. For ye
bear with the foolish gladly, being
20 wise *yourselves*. For ye bear
with a man, if he bringeth you
into bondage, if he devoureth
you, if he taketh you *captive*, if
he exalteth himself, if he smiteth
21 you on the face. I speak by way
of disparagement, as though we
had been weak. Yet wherein-
soever any is bold (I speak in
foolishness), I am bold also.
22 Are they Hebrews? so am I.
Are they Israelites? so am I.
Are they the seed of Abra-
23 ham? so am I. Are they min-
isters of Christ? (I speak as
one beside himself) I more;
in labours more abundantly, in
prisons more abundantly, in
stripes above measure, in deaths
24 oft. Of the Jews five times
received I forty *stripes* save one.
25 Thrice was I beaten with rods,

rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

once was I stoned, thrice I suffered shipwreck, a night and a
26 day have I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [1]countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in*
27 perils among false brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and naked-
28 ness. [2]Beside those things that are without, there is that which presseth upon me daily, anxiety
29 for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn
30 not? If I must needs glory, I will glory of the things that
31 concern my weakness. The God and Father of the Lord Jesus, he who is blessed [3]for evermore,
32 knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to
33 take me: and through a window was I let down in a basket by the wall, and escaped his hands.

[1] Gr. *race.* [2] Or, *Beside the things which I omit* Or, *Beside the things that come out of course* [3] Gr. *unto the ages.*

CHAPTER XII.

r commending of his apostleship, though he lory of his wonderful revelations, 9 yet he hooseth to glory of his infirmities, 11 blaming r forcing him to this vain boasting. 14 He th to come to them again: but yet altogether ffection of a father, 20 although he feareth l to his grief find many offenders, and public s there.

is not expedient for me doubt-
ss to glory. I will come to
ns and revelations of the Lord.
I knew a man in Christ above
een years ago, (whether in the
, I cannot tell; or whether out
ie body, I cannot tell: God
eth;) such a one caught up
e third heaven.
And I knew such a man,
ther in the body, or out of the
, I cannot tell: God knoweth;)
How that he was caught up
aradise, and heard unspeakable
s, which it is not lawful for a
to utter.
Of such a one will I glory:
f myself I will not glory, but
ne infirmities.
For though I would desire to
, I shall not be a fool; for I
say the truth: but *now* I for-
lest any man should think of
bove that which he seeth me
, or *that* he heareth of me.
And lest I should be exalted
e measure through the abun-
e of the revelations, there was
n to me a thorn in the flesh,
messenger of Satan to buffet
est I should be exalted above
ure.

12 [1]I must needs glory, though
it is not expedient; but I will
come to visions and revelations
2 of the Lord. I know a man
in Christ, fourteen years ago
(whether in the body, I know
not; or whether out of the body,
I know not; God knoweth),
such a one caught up even to the
3 third heaven. And I know such
a man (whether in the body, or
apart from the body, I know
4 not; God knoweth), how that
he was caught up into Paradise,
and heard unspeakable words,
which it is not lawful for a man
5 to utter. On behalf of such a one
will I glory: but on mine own
behalf I will not glory, save in
6 *my* weaknesses. For if I should
desire to glory, I shall not be
foolish; for I shall speak the
truth: but I forbear, lest any
man should account of me above
that which he seeth me *to be*, or
7 heareth from me. And by rea-
son of the exceeding greatness
of the revelations—wherefore,
that I should not be exalted
overmuch, there was given to
me a [2]thorn in the flesh, a mes-
senger of Satan to buffet me,
that I should not be exalted

[1] Many ancient authorities read *Now to glory is not expedient, but I will come &c.* [2] Or, *stake*

8. For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the

8 overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me.

9 And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may [1]rest upon me.

10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [2]the very chiefest apostles, though I

12 am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [3]mighty works.

13 For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the

15 parents for the children. And I will most gladly spend and be

[1] Or, *cover me* Gr. *spread a tabernacle over me.* [2] Or, those preeminent apostles [3] Gr. *powers.*

more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS *is* the third *time* I am coming to you. In the mouth

[1] spent for your souls. If I love you more abundantly, am I loved
16 the less? But be it so, I did not myself burden you; but, being crafty, I caught you with
17 guile. Did I take advantage of you by any one of them whom I have sent unto you?
18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 [2] Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying.
20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, [3] tumults;
21 lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you. At the mouth

[1] Gr. *spent out.* [2] Or, *Think ye . . . you?* [3] Or, *disorders*

of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath

of two witnesses or three shall
2 every word be established. I have said [1]beforehand, and I do say [1]beforehand, [2]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will
3 not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not
4 weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [3]in him, but we shall live with him through the power
5 of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be repro-
6 bate. But I hope that ye shall know that we are not reprobate.
7 Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [4]though we be as reprobate.
8 For we can do nothing against
9 the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.
10 For this cause I write these things while absent, that I may not when present deal sharply,

[1] Or, *plainly* [2] Or, *as if I were present the second time, even though I am now absent* [3] Many ancient authorities read *with*. [4] Gr. and that.

given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, [1]farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace
12 shall be with you. Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

[1] Or, *rejoice: be perfected*

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAPTER I.

6 *He wondereth that they have so soon left him and the gospel,* 8 *and accurseth those that preach any other gospel than he did.* 11 *He learned the gospel not of men, but of God:* 14 *and sheweth what he was before his calling,* 17 *and what he did presently after it.*

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

1 PAUL, an apostle (not from men, neither through [1]man, but through Jesus Christ, and God the Father, who raised him
2 from the dead), and all the brethren which are with me, unto the churches of Galatia:
3 Grace to you and peace [2]from God the Father, and our Lord

[1] Or, *a man* [2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure

4 Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil [1]world, according to the will of
5 our God and Father: to whom *be* the glory [2]for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ
7 unto a different gospel; which is not another *gospel:* only there are some that trouble you, and would pervert the gospel of
8 Christ. But though we, or an angel from heaven, should preach [3]unto you any gospel [4]other than that which we preached unto
9 you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him
10 be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a [5]servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by me, that
12 it is not after man. For neither did I receive it from [6]man, nor was I taught it, but *it came to me* through revelation of Jesus
13 Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that

[1] Or, *age* [2] Gr. *unto the ages of the ages.* [3] Some ancient authorities omit *unto you.* [4] Or, *contrary to that* [5] Gr. *bond-servant.* [6] Or, *a man*

ecuted the church of God, and
l it:
And profited in the Jews' re-
above many my equals in
own nation, being more ex-
ıgly zealous of the traditions
fathers.
But when it pleased God, who
ıted me from my mother's
, and called *me* by his grace,
To reveal his Son in me, that
ght preach him among the
en; immediately I conferred
ith flesh and blood:
Neither went I up to Jerusa-
o them which were apostles
: me; but I went into Arabia,
eturned again unto Damascus.
Then after three years I went
Jerusalem to see Peter, and
with him fifteen days.
But other of the apostles saw
ıe, save James the Lord's
er.
Now the things which I write
you, behold, before God, I lie

Afterwards I came into the
ıs of Syria and Cilicia;
And was unknown by face
the churches of Judea which
in Christ:
But they had heard only, That
ıich persecuted us in times past
preacheth the faith which once
stroyed.
And they glorified God in

beyond measure I persecuted
the church of God, and made
14 havock of it: and I advanced in
the Jews' religion beyond many
of mine own age [1]among my
countrymen, being more exceed-
ingly zealous for the traditions
15 of my fathers. But when it was
the good pleasure of God, who
separated me, *even* from my
mother's womb, and called me
16 through his grace, to reveal his
Son in me, that I might preach
him among the Gentiles; im-
mediately I conferred not with
17 flesh and blood: neither went I
up to Jerusalem to them which
were apostles before me: but I
went away into Arabia; and
again I returned unto Damascus.
18 Then after three years I went
up to Jerusalem to [2]visit Cephas,
and tarried with him fifteen days.
19 But other of the apostles saw I
none, [3]save James the Lord's
20 brother. Now touching the
things which I write unto you,
behold, before God, I lie not.
21 Then I came into the regions of
22 Syria and Cilicia. And I was
still unknown by face unto the
churches of Judæa which were
23 in Christ: but they only heard
say, He that once persecuted us
now preacheth the faith of which
24 he once made havock; and they
glorified God in me.

[1] *Gr. in my race.* [2] Or, *become acquainted with* [3] Or, *but only*

CHAPTER II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me,

2 Then [1] after the space of fourteen years I went up again to Jerusalem with Barnabas, taking
2 Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [2] were of repute, lest by any means I should be running, or had run,
3 in vain. But not even Titus who was with me, being a Greek,
was compelled to be circum-
4 cised: [3] and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might
5 bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel
6 might continue with you. But from those who [2] were reputed to be somewhat ([4] whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to
7 me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncir-

[1] Or, *in the course of* [2] Or, *are* [3] Or, *but* it was *because of* [4] Or, *what they once were*

gospel of the circumcision *was*
Peter.
For he that wrought effectu-
Peter to the apostleship of
ircumcision, the same was
in me toward the Gentiles;)
nd when James, Cephas, and
who seemed to be pillars, per-
the grace that was given unto
ey gave to me and Barnabas
ht hands of fellowship; that
uld go unto the heathen, and
nto the circumcision.
Only *they would* that we
remember the poor; the
vhich I also was forward to do.
But when Peter was come to
ch, I withstood him to the
ecause he was to be blamed.
For before that certain came
James, he did eat with the
es: but when they were come,
hdrew and separated himself,
them which were of the cir-
sion.
And the other Jews dis-
ed likewise with him; inso-
that Barnabas also was car-
vay with their dissimulation.
But when I saw that they
not uprightly according to
ith of the gospel, I said unto
before *them* all, If thou, being
, livest after the manner of
es, and not as do the Jews,
ompellest thou the Gentiles
as do the Jews?
We *who are* Jews by nature,
ot sinners of the Gentiles,

cumcision, even as Peter with
the gospel of the circumcision
8 (for he that wrought for Peter
unto the apostleship of the cir-
cumcision wrought for me also
9 unto the Gentiles); and when
they perceived the grace that
was given unto me, James and
Cephas and John, they who
[1] were reputed to be pillars, gave
to me and Barnabas the right
hands of fellowship, that we
should go unto the Gentiles, and
they unto the circumcision;
10 only *they would* that we should
remember the poor; which very
thing I was also zealous to do.
11 But when Cephas came to
Antioch, I resisted him to the
face, because he stood con-
12 demned. For before that cer-
tain came from James, he did
eat with the Gentiles: but when
they came, he drew back and
separated himself, fearing them
that were of the circumcision.
13 And the rest of the Jews dis-
sembled likewise with him; in-
somuch that even Barnabas was
carried away with their dissimu-
14 lation. But when I saw that
they walked not uprightly ac-
cording to the truth of the gos-
pel, I said unto Cephas before
them all, If thou, being a Jew,
livest as do the Gentiles, and
not as do the Jews, how com-
pellest thou the Gentiles to live
15 as do the Jews? We being

[1] Or *are*

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been

Jews by nature, and not sinners
16 of the Gentiles, yet knowing that a man is not justified by [1]the works of the law, [2]save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no
17 flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a min-
18 ister of sin? God forbid. For if I build up again those things which I destroyed, I prove my-
19 self a transgressor. For I through [3]the law died unto [3]the law, that
20 I might live unto God. I have been crucified with Christ; [4]yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up
21 for me. I do not make void the grace of God: for if righteousness is through [3]the law, then Christ died for nought.

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth

[1] Or, *works of law* [2] Or, *but only* [3] Or, *law* [4] Or, *and it is no longer I that live, but Christ &c.*

evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it*

2 crucified? This only would I learn from you, Received ye the Spirit by [1]the works of the law,
3 or by the [2]hearing of faith. Are ye so foolish? having begun in the Spirit, [3]are ye now perfected
4 in the flesh? Did ye suffer so many things in vain? if it be in-
5 deed in vain. He therefore that supplieth to you the Spirit, and worketh [4]miracles [5]among you, *doeth he it* by [1]the works of the law, or by the [2]hearing of faith?
6 Even as Abraham believed God, and it was reckoned unto him
7 for righteousness. [6]Know therefore that they which be of faith, the same are sons of Abraham.
8 And the scripture, foreseeing that God [7]would justify the [8]Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be
9 blessed. So then they which be of faith are blessed with the faith-
10 ful Abraham. For as many as are of [1]the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law,
11 to do them. Now that no man is justified [9]by the law in the sight

[1] Or, *works of law* [2] Or, *message* [3] Or, *do ye now make an end in the flesh?* [4] Gr. *powers.*
[5] Or, *in* [6] Or, *Ye perceive* [7] Gr. *justifieth.* [8] Gr. *nations.* [9] Gr. *in.*

is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was

of God, is evident: for, The righteous shall live by faith;
12 and the law is not of faith; but,
He that doeth them shall live in
13 them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one
14 that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: Though it be but a man's [1] covenant, yet when it hath been confirmed, no one maketh it void, or addeth there-
16 to. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to
17 thy seed, which is Christ. Now this I say; A [1] covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the
18 promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by
19 promise. What then is the law It was added because of transgressions, till the seed should come to whom the promise had

[1] Or, testament

made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not a *mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

been made; *and it was* ordained through angels by the hand of a
20 mediator. Now a mediator is not *a mediator* of one; but God
21 is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have
22 been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
23 But before [1] faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.
24 So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by
25 faith. But now that faith is come, we are no longer under a
26 tutor. For ye are all sons of God, through faith, in Christ
27 Jesus. For as many of you as were baptized into Christ did
28 put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ
29 Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

[1] Or, *the faith*

CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free woman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though
2 he is lord of all; but is under guardians and stewards until the term appointed of the father.
3 So we also, when we were children, were held in bondage under the [1]rudiments of the
4 world: but when the fulness of the time came, God sent forth his Son, born of a woman, born
5 under the law, that he might redeem them which were under the law, that we might receive
6 the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our
7 hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.
8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature
9 are no gods: but now that ye have come to know God, or rather to be known of God how turn ye back again to the weak and beggarly [1]rudiment whereunto ye desire to

[1] Or, elements

Ye observe days, and months,
imes, and years.
I am afraid of you, lest I
bestowed upon you labour in

Brethren, I beseech you, be
am; for I *am* as ye *are:* ye
not injured me at all.
Ye know how through in-
ty of the flesh I preached the
el unto you at the first.
And my temptation which
in my flesh ye despised not,
rejected; but received me as
ngel of God, *even* as Christ
s.
Where is then the blessed-
ye spake of? for I bear you
d, that, if *it had been* possible,
ould have plucked out your
eyes, and have given them
e.
Am I therefore become your
ıy, because I tell you the
?
They zealously affect you, *but*
vell; yea, they would exclude
that ye might affect them.
But *it is* good to be zealously
:ed always in *a* good *thing*,
not only when I am present
you.
My little children, of whom
vail in birth again until Christ
ırmed in you,
I desire to be present with
now, and to change my voice;
stand in doubt of you.
Tell me, ye that desire to be

10 in bondage over again? Ye
observe days, and months, and
11 seasons, and years. I am afraid
of you, lest by any means I have
bestowed labour upon you in
vain.
12 I beseech you, brethren, be as
I *am*, for I *am* as ye *are*. Ye
13 did me no wrong: but ye know
that because of an infirmity of
the flesh I preached the gospel
14 unto you the [1]first time: and
that which was a temptation to
you in my flesh ye despised not,
nor [2]rejected; but ye received
me as an angel of God, *even* as
15 Christ Jesus. Where then is that
gratulation [3]of yourselves? for I
bear you witness, that, if possible,
ye would have plucked out your
16 eyes and given them to me. So
then am I become your enemy,
because I [4]tell you the truth?
17 They zealously seek you in no
good way; nay, they desire to
shut you out, that ye may seek
18 them. But it is good to be
zealously sought in a good mat-
ter at all times, and not only
when I am present with you.
19 My little children, of whom I am
again in travail until Christ be
20 formed in you, yea, I could wish
to be present with you now, and
to change my voice; for I am
perplexed about you.
21 Tell me, ye that desire to be

[1] Gr. *former.* [2] Gr. *spat out.* [3] Or, *of yours* [4] Or, *deal truly with you*

under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

under the law, do ye no
22 the law? For it is writte
Abraham had two sons, (
the handmaid, and one l
23 freewoman. Howbeit tl
by the handmaid is born
the flesh; but the *son* l
freewoman *is born* throug
24 mise. Which things cont
allegory: for these *wom*
two covenants; one from
Sinai, bearing children
25 bondage, which is Hagar.
this Hagar is mount Si
Arabia, and answereth
Jerusalem that now is: f
is in bondage with her ch
26 But the Jerusalem that is
is free, which is our m
27 For it is written,

Rejoice, thou barren th
est not;
Break forth and cry, tho
travailest not:
For more are the childr
the desolate than o
which hath the husba

28 Now [2] we, brethren, as
was, are children of pr
29 But as then he that was
after the flesh persecute
that was born after the
30 even so it is now. Hc
what saith the scripture?
out the handmaid and he
for the son of the han
shall not inherit with th

[1] *Many* ancient authorities read *For Sinai is a mountain in Arabia.* [2] Many ancient authorities

[illegible]

[illegible]

[illegible]

that troubleth you shall bear his judgment, whosoever he he.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past,

but he that troubleth you shall bear his judgement, whosoever
11 he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross
12 been done away. I would that they which unsettle you would even [1]cut themselves off.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be ser-
14 vants one to another. For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of
17 the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things
18 that ye would. But if ye are led by the Spirit, ye are not under
19 the law. Now the works of the flesh are manifest, which are *these*, fornication, uncleanness,
20 lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths,
21 factions, divisions, [2]heresies, envyings, drunkenness, revellings, and such like: of the which I [3]forewarn you, even as I did

[1] Or, *mutilate themselves* [2] Or, *parties* [3] Or, *tell you plainly*

that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the

[1] forewarn you, that they which practise such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
23 meekness, [2] temperance: against
24 such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live by the Spirit, by
26 the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law of Christ.
3 For if a man thinketh himself to be something, when he is noth-
4 ing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone,
5 and not of [3] his neighbour. For each man shall bear his own [4] burden.
6 But let him that is taught in

[1] Or, *tell you plainly* [2] Or, *self-control* [3] Gr. *the other.* [4] Or, *load*

word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk accord-

the word communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap
9 eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint
10 not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
11 See with how large letters I [1]have written unto you with
12 mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [2]for the cross
13 of Christ. For not even they who [3]receive circumcision do themselves keep [4]the law; but they desire to have you circumcised, that they may glory in
14 your flesh But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [5]which the world hath been crucified unto me, and I unto the
15 world. For neither is circumcision any thing, nor uncircum-
16 cision, but a new [6]creature. And

[1] Or, *write* [2] Or, *by reason of* [3] Some ancient authorities read *have been circumcised.* [4] Or, *a law* [5] Or, *whom* [6] Or, *creation*

ing to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are [1] at Ephesus, and the faithful in Christ
2 Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly
4 *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before

[1] Some very ancient authorities omit *at Ephesus*.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our

5 [1]him in love: having foreordained us unto adoption as sons
through Jesus Christ unto himself, according to the good pleas-
6 ure of his will, to the praise of the glory of his grace, [2]which he freely bestowed on us in the Be-
7 loved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
8 [3]which he made to abound toward us in all wisdom and pru-
9 dence, having made known unto us the mystery of his will, according to his good pleasure which
10 he purposed in him unto a dispensation of the fulness of the [4]times, to sum up all things in Christ, the things [5]in the heavens, and the things upon the
11 earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that
12 we should be unto the praise of his glory, we who [1]had before
13 hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the
14 Holy Spirit of promise, which is

[1] Or, *him: having in love foreordained us* [2] Or, *wherewith he endued us* [3] Or, *wherewith he abounded* [4] Gr. *seasons.* [5] Gr. *upon.* [6] Or, *have*

ance until the redemption of
rchased possession, unto the
of his glory.
Wherefore I also, after I heard
r faith in the Lord Jesus, and
nto all the saints,
Cease not to give thanks for
aking mention of you in my
s;
That the God of our Lord
Christ, the Father of glory,
ve unto you the spirit of wis-
nd revelation in the know-
of him:
The eyes of your understand-
eing enlightened; that ye
know what is the hope of
lling, and what the riches
glory of his inheritance in
nts,
And what *is* the exceeding
ess of his power to us-ward
elieve, according to the work-
his mighty power,
Which he wrought in Christ,
he raised him from the dead,
t *him* at his own right hand
heavenly *places*,
Far above all principality,
ower, and might, and do-
n, and every name that is
, not only in this world, but
n that which is to come:
And hath put all *things* un-
s feet, and gave him *to be*
ead over all *things* to the
h,
Which is his body, the ful-
f him that filleth all in all.

an earnest of our inheritance,
unto the redemption of *God's*
own possession, unto the praises
of his glory.
15 For this cause I also, having
heard of the faith in the Lord
Jesus which is [1]among you, and
[2]which *ye shew* toward all the
16 saints, cease not to give thanks
for you, making mention *of you*
17 in my prayers; that the God of
our Lord Jesus Christ, the Father
of glory, may give unto you a
spirit of wisdom and revelation
18 in the knowledge of him, having
the eyes of your heart enlight-
ened, that ye may know what is
the hope of his calling, what the
riches of the glory of his inheri-
19 tance in the saints, and what the
exceeding greatness of his power
to us-ward who believe, accord-
ing to that working of the
20 strength of his might which he
wrought in Christ, when he
raised him from the dead, and
made him to sit at his right hand
21 in the heavenly *places*, far above
all rule, and authority, and power,
and dominion, and every name
that is named, not only in this
[3]world, but also in that which is
22 to come: and he put all things
in subjection under his feet, and
gave him to be head over all
23 things to the church, which is his
body, the fulness of him that
filleth all in all.

[1] Or, *in* [2] Many ancient authorities insert *the love.* [3] Or, *age*

CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace: 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

AND you *hath he quickened,* who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

2 And you *did he quicken,* when ye were dead through your tres-
2 passes and sins, wherein aforetime ye walked according to the [1]course of this world, according to the prince of the power of the air, of the spirit that now work-
eth in the sons of disobedience;
3 among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [2]mind, and were by nature children of wrath, even as
4 the rest:—but God, being rich in mercy, for his great love
5 wherewith he loved us, even when we were dead through our trespasses, quickened us together [3]with Christ (by grace
6 have ye been saved), and raised us up with him, and made us to sit with him in the heavenly
7 *places,* in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ
8 Jesus: for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift
9 of God: not of works, that no

[1] Gr. *age.* [2] Gr. *thoughts.* [3] Some ancient authorities read *in Christ.*

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands:

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

10 man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made
12 by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the
13 world. But now in Christ Jesus ye that once were far off are made nigh in the blood of
14 Christ. For he is our peace, who made both one, and brake down the middle wall of parti-
15 tion, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new
16 man, *so* making peace; and might reconcile them both in one body unto God through the cross, having slain the en-
17 mity thereby: and he came and [1]preached peace, to you that were far off, and peace to them that
18 were nigh: for through him we both have our access in one

[1] Gr. *preached good tidings of peace.*

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

22 In whom ye also are builded together for a habitation of God through the Spirit.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body,

19 Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-
20 citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief
21 corner stone; in whom [1]each several building, fitly framed together, groweth into a holy
22 [2]temple in the Lord; in whom ye also are builded together [3]for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in be-
2 half of you Gentiles,—if so be that ye have heard of the [4]dispensation of that grace of God which was given me to you-
3 ward; how that by revelation was made known unto me the mystery, as I wrote afore in few
4 words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ;
5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles
6 and prophets in the Spirit; *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the

[1] Gr. *every building.* [2] Or, *sanctuary* [3] Gr. *into.* [4] Or, *stewardship*

and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with

body, and fellow-partakers of the promise in Christ Jesus
7 through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.
8 Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of
9 Christ; and to [1]make all men see what is the [2]dispensation of the mystery which from all ages hath been hid in God who cre-
10 ated all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the mani-
11 fold wisdom of God, according to the [3]eternal purpose which he purposed in Christ Jesus our
12 Lord: in whom we have boldness and access in confidence through [4]our faith in him.
13 Wherefore I ask that [5]ye faint not at my tribulations for you, which [6]are your glory.

14 For this cause I bow my knees
15 unto the Father, from whom every [7]family in heaven and on
16 earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power

[1] Some ancient authorities read *bring to light what is.* [2] Or, *stewardship* [3] Gr. *purpose of the ages.* [4] Or, *the faith of him* [5] Or, *I* [6] Or, *is* [7] Gr. *fatherhood.*

might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

through his Spirit in the inward
17 man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and
18 grounded in love, may be strong to apprehend with all the saints what is the breadth and length
19 and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 unto him *be* the glory in the church and in Christ Jesus unto [1]all generations for ever and ever. Amen.

4 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling where-
2 with ye were called, with all lowliness and meekness, with longsuffering, forbearing one an-
3 other in love; giving diligence to keep the unity of the Spirit
4 in the bond of peace. *There is* one body, and one Spirit, even as also ye were called in one

[1] Gr. *all the generations of the age of the ages.*

5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.
8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

5 hope of your calling; one Lord,
6 one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.
7 But unto each one of us was the grace given according to the measure of the gift of Christ.
8 Wherefore he saith,

When he ascended on high,
he led captivity captive,
And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also descended [1]into the lower parts of the
10 earth? He that descended is the same also that ascended far above all the heavens, that he
11 might fill all things.) And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and
12 teachers; for the perfecting of the saints, unto the work of ministering, unto the building up
13 of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of
14 Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the

[1] Some ancient authorities insert *first*.

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

15 wiles of error; but [1]speaking truth in love, may grow up in
all things into him, which is the
16 head, *even* Christ; from whom all the body fitly framed and knit together [2]through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,
18 being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the
19 hardening of their heart; who being past feeling gave themselves up to lasciviousness, [3]to work all uncleanness with [4]greediness. But ye did not so learn
20 Christ; if so be that ye heard
21 him, and were taught in him, even as truth is in Jesus: that
22 ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after
23 the lusts of deceit; and that ye be renewed in the spirit of your
24 mind, and put on the new man, [5]which after God hath been created in righteousness and holiness of truth.

[1] Or, *dealing truly* [2] Gr. *through every joint of the supply.* [3] Or, *to make a trade of* [4] Or, *covetousness* [5] Or, *which is after God, created &c.*

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are
26 members one of another. Be ye angry, and sin not: let not the sun go down upon your
27 [1]wrath: neither give place to
28 the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give
29 to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [2]edifying as the need may be, that it may give grace to them
30 that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of re-
31 demption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from
32 you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave [3]you.

5 Be ye therefore imitators of
2 God, as beloved children; and walk in love, even as Christ also

[1] Gr. *provocation.* [2] Gr. *the building up of the need.* [3] Many ancient authorities read *us.*

also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the

loved you, and gave himself up for [1] us, an offering and a sacrifice to God for an odour of a sweet
3 smell. But fornication, and all uncleanness, or covetousness, let it not even be named among
4 you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.
5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ
6 and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of
7 disobedience. Be not ye there-
8 fore partakers with them; for ye were once darkness, but are now light in the Lord: walk as
9 children of light (for the fruit of the light is in all goodness and righteousness and truth),
10 proving what is well-pleasing
11 unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather
12 even [2] reprove them; for the things which are done by them in secret it is a shame even to
13 speak of. But all things when they are [3] reproved are made manifest by the light: for every-

[1] Some ancient authorities read you. [2] Or, convict [3] Or, *convicted*

light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then, that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, thing that is made manifest
14 is light. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
15 Look therefore carefully how ye walk, not as unwise, but as
16 wise; [1]redeeming the time, be-
17 cause the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord
18 is. And be not drunken with wine, wherein is riot, but be filled
19 [2]with the Spirit; speaking [3]one to another in psalms and hymns and spiritual songs, singing and making melody with your heart
20 to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to
21 [4]God, even the Father; subjecting yourselves one to another in the fear of Christ.

22 Wives, *be in subjection* unto your own husbands, as unto the
23 Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body.
24 But as the church is subject to Christ, [5]so *let* the wives also *be* to their husbands in every thing.
25 Husbands, love your wives, even

[1] Gr. *buying up the opportunity.* [2] Or, *in spirit* [3] Or, *to yourselves* [4] Gr. *the God and Father.*
[5] Or, *so are the wives also*

even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

1 *The duty of children towards their parents,* 5 *of servants towards their masters.* 10 *Our life is a warfare,* 12 *not only against flesh and blood, but also spiritual enemies.* 13 *The complete armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother;

as Christ also loved the church,
26 and gave himself up for it; that he might sanctify it, having cleansed it by the [1] washing of
27 water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy
28 and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own
29 wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church;
30 because we are members of his
31 body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh.
32 This mystery is great: but I speak in regard of Christ and
33 of the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 Children, obey your parents
2 the Lord: for this is right. Honour thy father and mother (which

[1] Gr. laver.

is the first commandment
romise;
hat it may be well with thee,
ou mayest live long on the

nd, ye fathers, provoke not
hildren to wrath: but bring
p in the nurture and admo-
of the Lord.
ervants, be obedient to them
e *your* masters according to
sh, with fear and trembling,
leness of your heart, as unto
;
ot with eyeservice, as men-
s; but as the servants of
, doing the will of God from
art;
Vith good will doing service,
he Lord, and not to men:
nowing that whatsoever good
ny man doeth, the same shall
ive of the Lord, whether *he*
d or free.
nd, ye masters, do the same
unto them, forbearing threat-
: knowing that your Master
in heaven; neither is there
t of persons with him.
Finally, my brethren, be strong
Lord, and in the power of
ght.
Put on the whole armour of
hat ye may be able to stand
t the wiles of the devil.
For we wrestle not against
nd blood, but against princi-
s, against powers, against the

is the first commandment with
3 promise), that it may be well
with thee, and thou [1] mayest live
4 long on the [2] earth. And, ye
fathers, provoke not your chil-
dren to wrath: but nurture them
in the chastening and admonition
of the Lord.
5 [3] Servants, be obedient unto
them that according to the flesh
are your [4] masters, with fear and
trembling, in singleness of your
6 heart, as unto Christ; not in the
way of eyeservice, as men-pleas-
ers; but as [3] servants of Christ,
doing the will of God from the
7 [5] heart; with good will doing ser-
vice, as unto the Lord, and not
8 unto men: knowing that what-
soever good thing each one
doeth, the same shall he receive
again from the Lord, whether *he*
9 *be* bond or free. And ye [4] mas-
ters, do the same things unto
them, and forbear threatening:
knowing that both their Master
and yours is in heaven, and there
is no respect of persons with him.
10 [6] Finally, [7] be strong in the
Lord, and in the strength of his
11 might. Put on the whole ar-
mour of God, that ye may be able
to stand against the wiles of the
12 devil. For our wrestling is not
against flesh and blood, but
against the principalities, against

[1] *alt* [2] Or, *land* [3] Gr. *Bond-servants.* [4] Gr. *lords.* [5] Gr. *soul.* [6] Or, *From hence-*
[7] Gr. *be made powerful.*

rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you

the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness
13 in the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having
14 done all, to stand. Stand therefore, having girded your loins with truth, and having put on the
15 breastplate of righteousness, and having shod your feet with the preparation of the gospel of
16 peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery
17 darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which is the
18 word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,
19 and on my behalf, that utterance may be given unto me [1]in opening my mouth, to make known with boldness the mystery of the
20 gospel, for which I am an ambassador in [2]chains; that in it I may speak boldly, as I ought to speak.
21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make
22 known to you all things: whom I have sent unto you for this

[1] Or, *in opening my mouth with boldness, to make known* [2] Gr. *a chain.*

for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

THE CITY OF LA VALETTA, ON THE ISLAND OF MALTA, WHERE ST. PAUL WAS SHIPWRECKED.

HE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS.

CHAPTER I.

ifieth his thankfulness to God, and his love n, for the fruits of their faith, and fellow- ufferings, 9 daily praying to him for their grace: 12 he sheweth what good the faith id received by his troubles at Rome, 21 and he is to glorify Christ either by his life or xhorting them to unity, 28 and to forti- ecution.

, and Timotheus, the ser-
nts of Jesus Christ, to all
ts in Christ Jesus which are
ippi, with the bishops and
s:
ace *be* unto you, and peace,
od our Father and *from* the
sus Christ.
hank my God upon every
rance of you,
ways in every prayer of
r you all making request
,
r your fellowship in the gos-
n the first day until now;
ing confident of this very
nat he which hath begun a
ork in you will perform *it*
e day of Jesus Christ:
en as it is meet for me to
is of you all, because I have
ny heart; inasmuch as both
onds, and in the defence and
ation of the gospel, ye all
takers of my grace.
r God is my record, how

1 PAUL and Timothy, [1] servants
of Christ Jesus, to all the
saints in Christ Jesus which are
at Philippi, with the [2] bishops and
2 deacons: Grace to you and peace
from God our Father and the
Lord Jesus Christ.
3 I thank my God upon all my
4 remembrance of you, always in
every supplication of mine on
behalf of you all making my sup-
5 plication with joy, for your fel-
lowship in furtherance of the
gospel from the first day until
6 now; being confident of this
very thing, that he which began
a good work in you will perfect
it until the day of Jesus Christ:
7 even as it is right for me to be
thus minded on behalf of you all,
because [3] I have you in my heart,
inasmuch as, both in my bonds
and in the defence and confir-
mation of the gospel, ye all are
8 partakers with me of grace. For
God is my witness, how I long

[1] *Gr. bondservants.* [2] Or, *overseers* [3] Or, *ye have me in your heart*

greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

after you all in the tender mer-
9 cies of Christ Jesus. And this
I pray, that your love may abound
yet more and more in knowl-
10 edge and all discernment; so
that ye may [1] approve the things
that are excellent; that ye may
be sincere and void of offence
11 unto the day of Christ; being
filled with the [2] fruits of right-
eousness, which are through
Jesus Christ, unto the glory and
praise of God.

12 Now I would have you know,
brethren, that the things *which happened* unto me have fallen
out rather unto the progress of
13 the gospel; so that my bonds be-
came manifest in Christ [3] through-
out the whole prætorian guard,
14 and to all the rest; and that
most of the brethren in the
Lord, [4] being confident through
my bonds, are more abundantly
bold to speak the word of God
15 without fear. Some indeed
preach Christ even of envy and
strife; and some also of good
16 will: the one *do it* of love, know-
ing that I am set for the defence
17 of the gospel: but the other pro-
claim Christ of faction, not sin-
cerely, thinking to raise up afflic-
tion for me in my bonds.
18 What then? only that in every
way, whether in pretence or in
truth, Christ is proclaimed; and
therein I rejoice, yea, and will

[1] Or, *prove the things that differ* [2] Gr. *fruit.* [3] Gr. in the whole Prætorium. [4] Gr. trusting *in my bonds.*

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by

19 rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus
20 Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether
21 by life, or by death. For to me to live is Christ, and to die
22 is gain. [1] But if to live in the flesh,—*if* this is the fruit of my work, then [2] what I shall choose
23 [3] I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better:
24 yet to abide in the flesh is more
25 needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress
26 and joy [4] in the faith; that your glorying may abound in Christ Jesus in me through my pres-
27 ence with you again. Only [5] let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving [6] for
28 the faith of the gospel; and in nothing affrighted by the adver-

[1] Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.* [2] Or, *what shall I choose?* [3] Or, *I do not make known* [4] Or, *of faith* [5] Gr. *behave as citizens worthily,* [6] Gr. *with.*

your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no repu-

saries: which is for them an evident token of perdition, but of your salvation, and that from
29 God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf:
30 having the same conflict which ye saw in me, and now hear to be in me.

2 IF there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies
2 and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one
3 accord, [1] of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better
4 than himself; not looking each of you to his own things, but each of you also to the things of others.
5 Have this mind in you, which was
6 also in Christ Jesus: who, [2] being in the form of God, counted it not [3] a prize to be on an equality
7 with God, but emptied himself,

[1] Some ancient authorities read *of the same mind.* [2] Gr. *being originally.* [3] Gr. *a thing to be grasped.*

and took upon him the form
:rvant, and was made in the
s of men:
ıd being found in fashion as
he humbled himself, and be-
bedient unto death, even the
)f the cross.
herefore God also hath high-
ted him, and given him a
vhich is above every name:
hat at the name of Jesus
knee should bow, of *things*
'en, and *things* in earth, and
under the earth;
\nd *that* every tongue should
that Jesus Christ *is* Lord, to
ry of God the Father.
Vherefore, my beloved, as ye
lways obeyed, not as in my
:e only, but now much more
ıbsence, work out your own
)n with fear and trembling:
'or it is God which worketh
both to will and to do of *his*
leasure.
)o all things without mur-
s and disputings:
hat ye may be blameless and
ss, the sons of God, without
, in the midst of a crooked
rverse nation, among whom
e as lights in the world;
Holding forth the word of
at I may rejoice in the day
ist, that I have not run in
:ither laboured in vain.
'ea, and if I be offered upon
:rifice and service of your

taking the form of a [1]servant,
[2]being made in the likeness of
8 men; and being found in fashion
as a man, he humbled himself, be-
coming obedient *even* unto death,
yea, the death of the cross.
9 Wherefore also God highly ex-
alted him, and gave unto him the
name which is above every name;
10 that in the name of Jesus every
knee should bow, of *things* in
heaven and *things* on earth and
11 [3]*things* under the earth, and that
every tongue should confess that
Jesus Christ is Lord, to the glory
of God the Father.

12 So then, my beloved, even as
ye have always obeyed, not [4]as
in my presence only, but now
much more in my absence, work
out your own salvation with fear
13 and trembling; for it is God which
worketh in you both to will and
to work, for his good pleasure.
14 Do all things without murmur-
15 ings and disputings; that ye may
be blameless and harmless, chil-
dren of God without blemish in
the midst of a crooked and per-
verse generation, among whom
ye are seen as [5]lights in the world,
16 holding forth the word of life;
that I may have whereof to glory
in the day of Christ, that I did
not run in vain neither labour
17 in vain. Yea, and if I am [6]offered
upon the sacrifice and service of

ıdservant. [2] Gr. *becoming in.* [3] Or, things *of the world below* [4] Some ancient authorities
[5] Gr. *luminaries.* [6] Gr. *poured out as a drink-offering.*

faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him

your faith, I joy, and rejoice
18 you all: and in the same m
do ye also joy, and rejoice
me.

19 But I hope in the Lord Jes
send Timothy shortly unto
that I also may be of good
fort, when I know your
20 For I have no man likemi
who will care [1]truly for
21 state. For they all seek
own, not the things of
22 Christ. But ye know the
of him, that, as a child *ser*
father, *so* he served with
23 furtherance of the gospel.
therefore I hope to send
with, so soon as I shall see
24 it will go with me: but I tr
the Lord that I myself alsc
25 come shortly. But I cour
necessary to send to you E
roditus, my brother and f
worker and fellow-soldier
your [2]messenger and minis
26 my need; since he longed
you all, and was sore tro
because ye had heard th
27 was sick: for indeed he wa
nigh unto death: but Goc
mercy on him; and not o
only, but on me also, that I
not have sorrow upon sc
28 I have sent him therefor
more diligently, that, whe

[1] Gr. *genuinely*. [2] Gr. *apostle*. [3] Many ancient authorities read *to see you all*.

, ye may rejoice, and that I be the less sorrowful.
Receive him therefore in the with all gladness; and hold in reputation:
Because for the work of ;t he was nigh unto death, regarding his life, to supply lack of service toward me.

see him again, ye may rejoice, and that I may be the less sor-
29 rowful. Receive him therefore in the Lord with all joy; and
30 hold such in honour: because for the work of [1] Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

CHAPTER III.

warneth them to beware of the false teachers circumcision, 4 shewing that himself hath cause than they to trust in the righteousness law: 7 which notwithstanding he counteth and loss, to gain Christ and his righteous- therein acknowledging his own imperfection. exhorteth them to be thus minded, 17 and to him, 18 and to decline the ways of carnal ins.

IALLY, my brethren, rejoice in the Lord. To write the things to you, to me indeed grievous, but for you *it is* safe. Beware of dogs, beware of workers, beware of the conci-

For we are the circumcision, worship God in the spirit, rejoice in Christ Jesus, and no confidence in the flesh.
Though I might also have dence in the flesh. If any man thinketh that he hath eof he might trust in the flesh, e:
Circumcised the eighth day, e stock of Israel, *of* the tribe enjamin, a Hebrew of the ews; as touching the law, a see;

3 Finally, my brethren, [2] rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for
2 you it is safe. Beware of the dogs, beware of the evil workers,
3 beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:
4 though I myself might have confidence even in the flesh: if any other man [3] thinketh to have confidence in the flesh, I yet more:
5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a

[1] Many ancient authorities read *the Lord*. [2] Or, *farewell* [3] Or, *seemeth*

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching

6 Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the
7 law, found blameless. Howbeit what things were [1]gain to me, these have I counted loss for
8 Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [2]dung,
9 that I may gain Christ, and be found in him, [3]not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of
10 God [4]by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed
11 unto his death; if by any means I may attain unto the resurrec-
12 tion from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [5]apprehend that for which also I was apprehended by Christ
13 Jesus. Brethren, I count not myself [6]yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and

[1] Gr. *gains.* [2] Or, *refuse* [3] Or, *not having* as *my righteousness that which is of the law* [4] Gr. *upon.*
[5] Or, *apprehend, seeing that also I was apprehended* [6] Many ancient authorities omit *yet.*

orth unto those things which are
before,

14 I press toward the mark for
the prize of the high calling of God
in Christ Jesus.

15 Let us therefore, as many as
be perfect, be thus minded: and
if in any thing ye be otherwise
minded, God shall reveal even this
unto you.

16 Nevertheless, whereto we
have already attained, let us walk
by the same rule, let us mind the
same thing.

17 Brethren, be followers to-
gether of me, and mark them
which walk so as ye have us for an
ensample.

18 (For many walk, of whom I
have told you often, and now tell
you even weeping, *that they are* the
enemies of the cross of Christ:

19 Whose end *is* destruction,
whose God *is their* belly, and *whose*
glory *is* in their shame, who mind
earthly things.)

20 For our conversation is in
heaven; from whence also we look
for the Saviour, the Lord Jesus
Christ:

21 Who shall change our vile
body, that it may be fashioned like
unto his glorious body, according
to the working whereby he is able
even to subdue all things unto him-
self.

stretching forward to the things
14 which are before, I press on
toward the goal unto the prize
of the [1]high calling of God in
15 Christ Jesus. Let us therefore,
as many as be perfect, be thus
minded: and if in any thing ye
are otherwise minded, even this
16 shall God reveal unto you: only
whereunto we have already at-
tained, by that same *rule* let us
walk.

17 Brethren, be ye imitators to-
gether of me, and mark them
which so walk even as ye have
18 us for an ensample. For many
walk, of whom I told you often,
and now tell you even weeping,
that they are the enemies of the
19 cross of Christ: whose end is
perdition, whose god is the belly,
and *whose* glory is in their shame,
20 who mind earthly things. For
our [2]citizenship is in heaven;
from whence also we wait for a
Saviour, the Lord Jesus Christ:
21 who shall fashion anew the body
of our humiliation, *that it may be*
conformed to the body of his
glory, according to the working
whereby he is able even to sub-
ject all things unto himself.

[1] Or, *upward* [2] Or, *commonwealth*

CHAPTER IV.

1 From particular admonitions 4 he proceedeth to general exhortations, 10 shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind
3 in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [1]Rejoice in the Lord alway:
5 again I will say, [1]Rejoice. Let your [2]forbearance be known unto all men. The Lord is at hand.
6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known
7 unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are [3]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [4]of good report; if there be any virtue, and if there be any praise, [5]think on these

[1] Or, *Farewell* [2] Or, *gentleness* [3] Gr. reverend. [4] Or, gracious [5] Gr. *take account of.*

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent*

9 things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I [1]rejoice in the Lord greatly, that now at length ye have revived your thought for me; [2]wherein ye did indeed take thought, but ye lacked oppor-
11 tunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein
12 to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and
13 to be in want. I can do all things in him that strengtheneth
14 me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also
15 know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and re-
16 ceiving, but ye only; for even in Thessalonica ye sent once
17 and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth
18 to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from

[1] Gr. *rejoiced.* [2] Or, *seeing that*

from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

you, an odour of a sweet smell, a sacrifice acceptable, well-pleas-
19 ing to God. And my God shall fulfil every need of yours according to his riches in glory in Christ
20 Jesus. Now unto our God and Father *be* the glory [1] for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are
22 with me salute you. All the saints salute you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

[1] Gr. *unto the ages of the ages.*

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

PAUL, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

1 Paul, an apostle of Christ Jesus through the will of God, and
2 Timothy [1] our brother [2] to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.

[1] Gr. *the brother.* [2] Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,
5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:
7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;
8 Who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
12 Giving thanks unto the Fa-

3 We give thanks to God the Father of our Lord Jesus Christ,
4 praying always for you, having heard of your faith in Christ Jesus, and of the love which ye
5 have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel,
6 which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in
7 truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minis-
8 ter of Christ on [1]our behalf, who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,
10 to walk worthily of the Lord [2]unto all pleasing, bearing fruit in every good work, and increasing [3]in the
11 knowledge of God; [4]strengthened [5]with all power, according to the might of his glory, unto all patience and longsuffering with
12 joy; giving thanks unto the

[1] Many ancient authorities read *your*. [2] Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.* [3] Or, *by* [4] Gr. *made powerful.* [5] Or, *in*

ther, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind

Father, who made [1] us meet to be
partakers of the inheritance of
13 the saints in light; who delivered
us out of the power of darkness,
and translated us into the king-
14 dom of the Son of his love; in
whom we have our redemption,
15 the forgiveness of our sins: who
is the image of the invisible God,
16 the firstborn of all creation; for
in him were all things created,
in the heavens and upon the
earth, things visible and things
invisible, whether thrones or do-
minions or principalities or pow-
ers; all things have been created
17 through him, and unto him; and
he is before all things, and in him
18 all things [2] consist. And he is the
head of the body, the church:
who is the beginning, the first-
born from the dead; [3] that in all
things he might have the pre-
19 eminence. [4] For it was the good
pleasure *of the Father* that in him
20 should all the fulness dwell; and
through him to reconcile all
things [5] unto [6] himself, having
made peace through the blood
of his cross; through him, *I say*,
whether things upon the earth,
21 or things in the heavens. And
you, being in time past alienated
and enemies in your mind in

[1] Some ancient authorities read *you*. [2] That is, *hold together*. [3] Or, *that among all he might have*
[4] Or, *For the whole fulness* of God *was pleased* to dwell in him [5] Or, into him [6] Or, *him*

by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

your evil works, yet now [1] hath he
22 reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable before him:
23 if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the
25 church; whereof I was made a minister, according to the [2] dispensation of God which was given me to you-ward, to fulfil
26 the word of God, *even* the mystery which hath been hid [3] from all ages and generations: but now hath it been manifested to his
27 saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:
28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in
29 Christ; whereunto I labour also, striving according to his working, which worketh in me [4] mightily.

[1] Some ancient authorities read *ye have been reconciled.* [2] Or, *stewardship* [3] Gr. *from the ages and from the generations.* [4] Or, *in power*

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen
2 my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the [1]full assurance of understanding, that they may know the mystery of
3 God, [2]*even* Christ, in whom are all the treasures of wisdom and
4 knowledge hidden. This I say, that no one may delude you with
5 persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, *so* walk in him,
7 rooted and builded up in him, and stablished [3]in your faith, even as ye were taught, abounding [4]in thanksgiving.
8 [5]Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men,

[1] Or, *fulness* [2] The ancient authorities vary much in the text of this passage. [3] Or, *by* [4] Some ancient authorities insert *in it*. [5] Or, *See whether*

rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of

after the [1]rudiments of the world,
9 and not after Christ: for in him
dwelleth all the fulness of the
10 Godhead bodily, and in him ye
are made full, who is the head
of all principality and power:
11 in whom ye were also circum-
cised with a circumcision not
made with hands, in the putting
off of the body of the flesh, in the
circumcision of Christ; having
12 been buried with him in bap-
tism, wherein ye were also raised
with him through faith in the
working of God, who raised him
13 from the dead. And you, being
dead through your trespasses
and the uncircumcision of your
flesh, you, *I say*, did he quicken
together with him, having for-
given us all our trespasses;
14 having blotted out [2]the bond
written in ordinances that was
against us, which was contrary
to us: and he hath taken it out
of the way, nailing it to the cross;
15 [3]having put off from himself the
principalities and the powers, he
made a show of them openly,
triumphing over them in it.

16 Let no man therefore judge
you in meat, or in drink, or in
respect of a feast day or a new
17 moon or a sabbath day: which
are a shadow of the things to
come; but the body is Christ's.
18 Let no man rob you of your

[1] Or, *elements* [2] Or, *the bond that was against us by its ordinances* [3] Or, *having put off from himself* his body, *he made a show of the principalities &c.*

your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 *He sheweth where we should seek Christ.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Christ.* 12 *exhorting to charity, humility, and other several duties.*

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life,

prize [1]by a voluntary humility and worshipping of the angels, [2]dwelling in the things which he hath [3]seen, vainly puffed up by
19 his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

20 If ye died with Christ from the [4]rudiments of the world, why, as though living in the world, do ye subject yourselves
21 to ordinances, Handle not, nor
22 taste, nor touch (all which things are to perish with the using), after the precepts and doctrines
23 of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any [5]value against the indulgence of the flesh.

3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

2 Set your mind on the things that are above, not on the things
3 that are upon the earth. For ye died, and your life is hid with
4 Christ in God. When Christ, *who is* [6]our life, shall be mani-

[1] *Or, of his own mere will, by humility &c.* [2] Or, taking his stand upon [3] Many authorities, some ent, insert *not.* [4] Or, *elements* [5] Or, *honour* [6] Many ancient authorities read your.

shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

fested, then shall ye also with him be manifested in glory.

5 [1]Mortify therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness,
6 the which is idolatry; for which things' sake cometh the wrath of God [2]upon the sons of dis-
7 obedience; [3]in the which ye also walked aforetime, when ye lived
8 in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful
9 speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with
10 his doings, and have put on the new man, which is being renewed unto knowledge after the image
11 of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility,
13 meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as [4]the Lord forgave you, so also
14 do ye: and above all these things *put on* love, which is the bond of

[1] Gr. *Make dead.* [2] Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6. [3] Or, *amongst whom* [4] Many ancient authorities read *Christ.*

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall

15 perfectness. And let the peace of Christ [1]rule in your hearts, to the which also ye were called in one body; and be ye thankful.

16 Let the word of [2]Christ dwell in you richly in all wisdom; teaching and admonishing [3]one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

17 And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in

19 the Lord. Husbands, love your wives, and be not bitter against

20 them. Children, obey your parents in all things, for this is

21 well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.

22 [4]Servants, obey in all things them that are your [5]masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing

23 the Lord: whatsoever ye do, work [6]heartily, as unto the

24 Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord

25 Christ. For he that doeth wrong

[1] Gr. *arbitrate.* [2] Some ancient authorities read *the Lord*: others, *God* [3] Or, *yourselves* [4] Gr. *Bond-servants.* [5] Gr. *lords.* [6] Gr. *from the soul.*

receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

shall [1]receive again for the wrong that he hath done: and there is no respect of persons.

4 [2]Masters, render unto your [3]servants that which is just and [4]equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with thanks-
3 giving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am
4 also in bonds; that I may make it manifest, as I ought to speak.
5 Walk in wisdom toward them that are without, [5]redeeming the
6 time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the
8 Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts;
9 together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

[1] Gr. *receive again the wrong.* [2] Gr. *Lords.* [3] Gr. *bondservants.* [4] Gr. *equality.* [5] Gr. *buying up the opportunity.*

10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, re-
11 ceive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a
12 comfort unto me. Epaphras, who is one of you, a [1] servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will
13 of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis.
14 Luke, the beloved physician, and
15 Demas salute you. Salute the brethren that are in Laodicea and [2] Nymphas, and the church
16 that is in [3] their house. And when [4] this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.
17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

[1] *Gr. bondservant.* [2] The Greek may represent *Nympha.* [3] Some ancient authorities read *her.* [4] *Gr. the.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making men-
3 tion *of you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and
4 Father: knowing, brethren be-
5 loved of God, your election, [1] how that our gospel came not unto you in word only, but also in power, and in the [2] Holy Ghost, and *in* much [3] assurance; even as ye know what manner of men we shewed ourselves toward you
6 for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the
7 [2] Holy Ghost; so that ye became an ensample to all that believe

[1] Or, *because our gospel &c.* [2] Or, *Holy Spirit* [3] Or, *fulness*

all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth *our* hearts.

8 in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak any thing.
9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true
10 God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

2 For yourselves, brethren, know our entering in unto you, that it hath not been found
2 vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much
3 conflict. For our exhortation *is* not of error, nor of uncleanness,
4 nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as*

5 hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness;
6 nor seeking glory of men, neither from you, nor from others, when we might have [1]been burden-
7 some, as apostles of Christ. But we were [2]gentle in the midst of you, as when a nurse cherisheth
8 her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear
9 to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of
10 God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that be-
11 lieve: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end
12 that ye should walk worthily of God, who [3]calleth you into his own kingdom and glory.
13 And for this cause we also thank God without ceasing, that, when ye received from us [4]the word of the message, *even the word* of God, ye accepted *it* not

[1] Or, *claimed honour* [2] Most of the ancient authorities read *babes*. [3] Some ancient authorities read *called*. [4] Gr. *the word of hearing*.

the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

1 *Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing:* 10 *and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could no longer forbear, we

as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.

14 For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the

15 Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all

16 men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for [1]a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great de-

18 sire: because we would fain have come unto you, I Paul once and again; and Satan hindered us.

19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus

20 at his [2]coming? For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we thought

[1] Gr. *a season of an hour.* [2] Gr. *presence.*

thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

it good to be left behind at
2 Athens alone; and sent Timothy, our brother and [1]God's minister in the gospel of Christ, to establish you, and to comfort
3 *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that
4 hereunto we are appointed. For verily, when we were with you, we told you [2]beforehand that we are to suffer affliction; even as it came to pass, and ye know.

5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour
6 should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see*
7 you; for this cause, brethren, we were comforted over you in all our distress and affliction through
8 your faith: for now we live, if ye
9 stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for
10 your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

[1] Some ancient authorities read *fellow-worker with God.* [2] Or, *plainly*

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 17 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter:

11 Now may our God and Father* himself, and our Lord Jesus,
12 direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you;
13 to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [1] coming of our Lord Jesus with all his saints.[2]

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound
2 more and more. For ye know what [3] charge we gave you
3 through the Lord Jesus. For this is the will of God, *even* your sanctification, that ye abstain
4 from fornication; that each one of you know how to possess himself of his own vessel in sanctifi-
5 cation and honour, not in the passion of lust, even as the Gen-
6 tiles which know not God; that no man [4] transgress, and wrong his brother in the matter: be-

[1] Gr. *presence.* [2] Many ancient authorities add *Amen.* [3] Gr. *charges.* [4] Or, *overreach*

because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

cause the Lord is an avenger in all these things, as also we [1]forewarned you and testified. 7 For God called us not for uncleanness, but in sanctification. 8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; 10 for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; 11 and that ye [2]study to be quiet, and to do your own business, and to work with your hands, even as we charged you; 12 that ye may walk honestly toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep [3]in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the [4]coming of the Lord, shall in no wise precede them that are fallen asleep.

[1] Or, *told you plainly* [2] Gr. *be ambitious.* [3] Gr. *through.* Or, *will God through Jesus* [4] Gr. *presence.*

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead
17 in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever
18 be with the Lord. Wherefore [1] comfort one another with these words.

CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

5 But concerning the times and the seasons, brethren, ye have no need that aught be written unto
2 you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.
4 But ye, brethren, are not in darkness, that that day should over-
5 take you [2] as a thief: for ye are all sons of light, and sons of the day: we are not of the night
6 nor of darkness; so then let us not sleep, as do the rest, but let
7 us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

[1] Or, *exhort* [2] Some ancient authorities read *as thieves.*

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9 For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus
10 Christ, who died for us, that, whether we [1] wake or sleep, we should live together with him.
11 Wherefore [2] exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the
13 Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward
15 all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward
16 all. Rejoice alway; pray with-
17 out ceasing; in every thing give
18 thanks: for this is the will of God in Christ Jesus to you-
19 ward. Quench not the Spirit;
20 despise not prophesyings;
21 [3] prove all things; hold fast that

[1] Or, *watch* [2] Or, *comfort* [3] Many ancient authorities insert *but*.

22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful *is* he that calleth you, who also will do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I charge you by the Lord, that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

22 which is good; abstain from every [1] form of evil.
23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the [2] coming of our
24 Lord Jesus Christ. Faithful is he that calleth you, who will also do it.
25 Brethren, pray for us [3].
26 Salute all the brethren with a
27 holy kiss. I adjure you by the Lord that this epistle be read unto all the [4] brethren.
28 The grace of our Lord Jesus Christ be with you.

[1] Or, *appearance* [2] Gr. *presence*. [3] Some ancient authorities add *also*. [4] Many ancient authorities insert *holy*.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:
2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ;
2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth;
4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure;
5 *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God,
6 for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you,
7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,
8 rendering vengeance to them that know not God, and to them that obey not the gospel of our
9 Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might,
10 when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.
11 To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [1] desire

[1] Gr. *good pleasure of goodness.*

his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

of goodness and *every* work of
12 faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what with-

2 Now we beseech you, brethren, [1]touching the [2]coming of our Lord Jesus Christ, and our gathering
2 together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now*
3 present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of [3]sin be revealed,
4 the son of perdition, he that opposeth and exalteth himself against all that is called God or [4]that is worshipped; so that he sitteth in the [5]temple of God, setting himself forth as God. Remem-
5 ber ye not, that, when I was yet with you, I told you these things?

6 And now ye know that which re-

[1] Gr. *in behalf of.* [2] Gr. *presence.* [3] Many ancient authorities read *lawlessness.* [4] Gr. *an object of worship.* [5] Or, *sanctuary*

holdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

straineth, to the end that he may be
7 revealed in his own season. For
the mystery of lawlessness doth
already work: [1]only *there is* one
that restraineth now, until he be
8 taken out of the way. And then
shall be revealed the lawless one,
whom the Lord [2]Jesus shall [3]slay
with the breath of his mouth, and
bring to nought by the manifesta-
9 tion of his [4]coming; *even he*,
whose [4]coming is according to
the working of Satan with all
[5]power and signs and lying won-
10 ders, and with all deceit of un-
righteousness for them that are
perishing; because they received
not the love of the truth, that
11 they might be saved. And for
this cause God sendeth them a
working of error, that they should
12 believe a lie: that they all might
be judged who believed not the
truth, but had pleasure in un-
righteousness.
13 But we are bound to give
thanks to God alway for you,
brethren beloved of the Lord,
for that God chose you [6]from the
beginning unto salvation in sanc-
tification of the Spirit and [7]belief
14 of the truth: whereunto he called
you through our gospel, to the
obtaining of the glory of our Lord
15 Jesus Christ. So then, brethren,
stand fast, and hold the traditions
which ye were taught, whether
by word, or by epistle of ours.

[1] Or, *only until he that now restraineth be taken &c.* [2] Some ancient authorities omit *Jesus.* [3] Some ancient authorities read *consume.* [4] Gr. *presence.* [5] Gr. *power and signs and wonders of falsehood.* [6] Many ancient authorities read *as first-fruits.* [7] Or, *faith*

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye

16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope
17 through grace, comfort your hearts and stablish them in every good work and word.

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as
2 also *it is* with you; and that we may be delivered from unreasonable and evil men; for all
3 have not [1] faith. But the Lord is faithful, who shall stablish you, and guard you from [2] the evil
4 *one*. And we have confidence in the Lord touching you, that ye both do and will do the things
5 which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [3] they received
7 of us. For yourselves know how

[1] Or, *the faith* [2] Or, *evil* [3] Some ancient authorities read *ye*.

ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

ye ought to imitate us: for we behaved not ourselves disorderly
8 among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you:
9 not because we have not the right, but to make ourselves an ensample unto you, that ye
10 should imitate us. For even when we were with you, this we commanded you, If any will not
11 work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies.
12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own
13 bread. But ye, brethren, be not
14 weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed.
15 And *yet* count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write.
18 The grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour,
2 and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach
4 a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a [1]dispensation of God which is in
5 faith; *so do I now.* But the end of the charge is love out of a pure heart and a good conscience
6 and faith unfeigned: from which things some having [2]swerved have turned aside unto vain talk-
7 ing; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.
8 But we know that the law is good, if a man use it lawfully,

[1] Or, *stewardship* [2] Gr. *missed the mark.*

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise

9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [1] murderers of fathers, and [1] murderers
10 of mothers, for man-slayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the [2] sound [3] doctrine;
11 according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that [4] enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service;
13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in un-
14 belief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ
15 Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom
16 I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto
17 eternal life. Now unto the King [5] eternal, incorruptible, invisible,

[1] Or, *smiters* [2] Gr. *healthful.* [3] Or, *teaching* [4] Some ancient authorities read *enableth.* [5] Gr. *of the ages.*

God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

the only God, *be* honour and glory [1] for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [2] went before on thee, that by them thou mayest war the good warfare;

19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alex-

20 ander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2 I exhort therefore, first of all, [3] that supplications, prayers, intercessions, thanksgivings, be

2 made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

3 This is good and acceptable in the sight of God our Saviour;

4 who willeth that all men should be saved, and come to the knowl-

5 edge of the truth. For there is one God, one mediator also between God and men, *himself*

6 man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times;

[1] Gr. *unto the ages of the ages.* [2] Or, *led the way to thee* [3] Gr. *to make supplications, &c.*

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

7 whereunto I was appointed a [1]preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and 9 [2]disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls 10 or costly raiment; but (which becometh women professing god- 11 liness) through good works. Let a woman learn in quietness with 12 all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be 13 in quietness. For Adam was 14 first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath 15 fallen into transgression: but she shall be saved through [3]the childbearing, if they continue in faith and love and sanctification with sobriety.

CHAPTER III.

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

3 [4]Faithful is the saying, If a man seeketh the office of a [5]bishop, he desireth a good work.

[1] *Gr. herald.* [2] Or, *doubting* [3] Or, *her childbearing* [4] Some connect the words *Faithful is the saying* with the preceding paragraph. [5] Or, *overseer*

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great

2 The [1] bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt
3 to teach; [2] no brawler, no striker; but gentle, not contentious, no
4 lover of money; one that ruleth well his own house, having *his* children in subjection with all
5 gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the
6 church of God?) not a novice, lest being puffed up he fall into [3] the condemnation of the devil.

7 Moreover he must have good testimony from them that are without; lest he fall into reproach
8 and the snare of the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much wine, not greedy of filthy
9 lucre; holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them serve as deacons,
11 if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in
12 all things. Let deacons be husbands of one wife, ruling *their* children and their own houses
13 well. For they that have served well as deacons gain to themselves a good standing, and great

[1] Or, *overseer* [2] Or, *not quarrelsome over wine* [3] Gr. *judgement.*

boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused if it be received with thanksgiving:

boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee
15 shortly; but if I tarry long, that thou mayest know [1]how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [2]ground of the truth.
16 And without controversy great is the mystery of godliness; [3]He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doc-
2 trines of [4]devils, through the hypocrisy of men that speak lies, [5]branded in their own conscience
3 as with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that be-
4 lieve and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving:

[1] Or, *how thou oughtest to behave thyself* [2] Or, *stay* [3] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*. [4] Gr. *demons*. [5] Or, *seared*

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

5 for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou has followed

7 *until now:* but refuse profane and old wives' fables. And exercise thyself unto godliness:

8 for bodily exercise is profitable [1]for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

9 Faithful is the saying, and worthy

10 of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of

11 them that believe. These things

12 command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.

13 Till I come, give heed to reading, to exhortation, to teaching.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of

15 the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto

[1] Or, *for little*

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

16 all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

CHAPTER V.

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up chil-

5 Rebuke not an elder, but exhort him as a father; the
2 younger men as brethren: the elder women as mothers; the younger as sisters, in all purity.

3 Honour widows that are widows
4 indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God.
5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and
6 day. But she that giveth herself to pleasure is dead while she
7 liveth. These things also command, that they may be without
8 reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an
9 unbeliever. Let none be enrolled as a widow under threescore years old, *having been* the wife
10 of one man, well reported of for good works; if she hath brought

dren, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every
11 good work. But younger widows refuse: for when they have waxed wanton against Christ, they de-
12 sire to marry; having condemnation, because they have rejected
13 their first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things
14 which they ought not. I desire therefore that the younger [1] *widows* marry, bear children, rule the household, give none occasion to the adversary for re-
15 viling: for already some are
16 turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teach-
18 ing. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his
19 hire. Against an elder receive not an accusation, except at *the mouth of* two or three witnesses.

[1] Or, women

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with newfangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow,* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them,* because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

20 Them that sin reprove in the sight of all, that the rest also may
21 be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [1] prejudice, doing nothing by par-
22 tiality. Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.

23 Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often
24 infirmities. Some men's sins are evident, going before unto judgement; and some men also they
25 follow after. In like manner also [2] there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are [3] servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed.
2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [4] partake of the benefit are believing and beloved. These things teach and exhort.

[1] Or, *preference* [2] Gr. *the works that are good are evident.* [3] Gr. *bondservants.* [4] Or, *lay hold of*

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

3 If any man teacheth a different doctrine, and consenteth not to [1] sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according
4 to godliness; he is puffed up, knowing nothing, but [2] doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,
5 wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a
6 way of gain. But godliness with contentment is great gain:
7 for we brought nothing into the world, for neither can we carry
8 anything out; but having food and covering [3] we shall be there-
9 with content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and
10 perdition. For the love of money is a root of all [4] kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.
11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith,
12 love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

[1] Gr. *healthful.* [2] Gr. *sick.* [3] Or, *in these we shall have enough* [4] Gr. *evils.*

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

13 I charge thee in the sight of God, who [1] quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good
14 confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus
15 Christ: which in [2] its own times he shall shew, who is the blessed and only Potentate, the King of
16 [3] kings, and Lord of [4] lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

17 Charge them that are rich in this present [5] world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth
18 us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, [6] willing to com-
19 municate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

20 O Timothy, guard [7] that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge
21 which is falsely so called; which some professing have [8] erred concerning the faith.

Grace be with you.

[1] Or, *preserveth all things alive* [2] Or, *his* [3] Gr. *them that reign as kings.* [4] Gr. *them that rule as lords.* [5] Or, *age* [6] Or, *ready to sympathise* [7] Gr. *the deposit.* [8] Gr. *missed the mark.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him. 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

1 PAUL, an apostle of Christ Jesus [1] by the will of God, according to the promise of the
2 life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my sup-
4 plications, night and day longing to see thee, remembering thy tears, that I may be filled with
5 [2] joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded,
6 in thee also. For the which cause I put thee in remembrance that thou [3] stir up the gift of God, which is in thee through the laying on of my hands.

[1] Gr. *through.* [2] Or, *joy in being reminded* [3] Gr. *stir into flame.*

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

7 For God gave us not a spirit of
fearfulness; but of power and
8 love and [1] discipline. Be not
ashamed therefore of the testi-
mony of our Lord, nor of me his
prisoner: but suffer hardship
with the gospel according to the
9 power of God; who saved us,
and called us with a holy calling,
not according to our works, but
according to his own purpose
and grace, which was given us
in Christ Jesus before times
10 eternal, but hath now been man-
ifested by the appearing of our
Saviour Christ Jesus, who abol-
ished death, and brought life
and incorruption to light through
11 the gospel, whereunto I was ap-
pointed a [2] preacher, and an apos-
12 tle and a teacher. For the which
cause I suffer also these things:
yet I am not ashamed; for I
know him whom I have believed,
and I am persuaded that he is
able to guard [3] that which I have
committed unto him against that
13 day. Hold the pattern of [4] sound
words which thou hast heard
from me, in faith and love which
14 is in Christ Jesus. [5] That good
thing which was committed unto
thee guard through the [6] Holy
Ghost which dwelleth in us.

[1] Gr. *sobering.* [2] Gr. *herald.* [3] Or, *that which he hath committed unto me* Gr. *my deposit.* [4] Gr. *healthful.* [5] Gr. *The good deposit.* [6] Or, *Holy Spirit*

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus
16 and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of
17 my chain; but, when he was in Rome, he sought me diligently,
18 and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for

2 Thou therefore, my child, be strengthened in the grace that is
2 in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach
3 others also. [1]Suffer hardship with *me*, as a good soldier of
4 Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as
5 a soldier. And if also a man

[1] Or, *Take thy part in suffering hardship, as &c.*

nasteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that labour-eth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

contend in the games, he is not crowned, except he have con-
6 tended lawfully. The husband-man that laboureth must be the first to partake of the fruits.
7 Consider what I say; for the Lord shall give thee under-
8 standing in all things. Remember Jesus Christ, risen from the dead, of the seed of David, ac-
9 cording to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of
10 God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ
11 Jesus with eternal glory. Faithful is the [1]saying: For if we died with him, we shall also live
12 with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us:
13 if we are faithless, he abideth faithful; for he cannot deny himself.
14 Of these things put them in remembrance, charging *them* in the sight of [2]the Lord, that they strive not about words, to no profit, to the subverting of them
15 that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, [3]handling
16 aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness,

[1] Or, *saying; for if &c.* [2] Many ancient authorities read *God.* [3] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

17 and their word will [1]eat as
doth a gangrene: of whom is
18 Hymenæus and Philetus; men
who concerning the truth have
[2]erred, saying that [3]the resurrection is past already, and over-
19 throw the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart
20 from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some
21 unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good
22 work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure
23 heart. But foolish and ignorant questionings refuse, knowing that
24 they gender strifes. And the Lord's [4]servant must not strive, but be gentle towards all, apt to
25 teach, forbearing, in meekness [5]correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth,

[1] Or, *spread* [2] Gr. *missed the mark.* [3] Some ancient authorities read *a resurrection.* [4] Gr. *bond-servant.* [5] Or, *instructing*

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy Scriptures.

THIS know also, that in the last days perilous times shall come.
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
5 Having a form of godliness, but denying the power thereof: from such turn away.
6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
7 Ever learning, and never able to come to the knowledge of the truth.
8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

26 and they may [1] recover themselves out of the snare of the devil, having been [2] taken captive [3] by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous times shall come.
2 For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to
3 parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control,
4 fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of
5 God; holding a form of godliness, but having denied the power thereof: from these also
6 turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers
7 lusts, ever learning, and never able to come to the knowledge
8 of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be.

[1] Gr. *return to soberness.* [2] Gr. *taken alive.* [3] Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*
15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:
17 That the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence. 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the

10 But thou didst follow my teaching, conduct, purpose, faith, long-
11 suffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me.
12 Yea, and all that would live godly in Christ Jesus shall suffer per-
13 secution. But evil men and impostors shall wax worse and worse, deceiving and being de-
14 ceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of [1]whom thou hast learned
15 them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 [2]Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for [3]instruction which is in
17 righteousness: that the man of God may be complete, furnished completely unto every good work.

4 [4]I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the

[1] Gr. *what persons.* [2] Or, *Every scripture is inspired of God, and profitable* [3] Or, *discipline* [4] Or, *testify, in the sight . . . dead, both of his appearing &c.*

dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee:

dead, and by his appearing and
2 his kingdom; preach the word;
be instant in season, out of season; [1]reprove, rebuke, exhort,
with all longsuffering and teach-
3 ing. For the time will come
when they will not endure the
[2]sound [3]doctrine; but, having
itching ears, will heap to themselves teachers after their own
4 lusts; and will turn away their
ears from the truth, and turn aside
5 unto fables. But be thou sober
in all things, suffer hardship, do
the work of an evangelist, fulfil
6 thy ministry. For I am already
being [4]offered, and the time of
7 my departure is come. I have
fought the good fight, I have finished the course, I have kept the
8 faith: henceforth there is laid up
for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

9 Do thy diligence to come shortly
10 unto me: for Demas forsook me,
having loved this present [5]world,
and went to Thessalonica; Crescens to [6]Galatia, Titus to Dalma-
11 tia. Only Luke is with me. Take
Mark, and bring him with thee:

[1] Or, *bring to the proof* [2] Gr. *healthful.* [3] Or, *teaching* [4] Gr. *poured out* as a drink-offering. [5] Or, *age* [6] Or, *Gaul*

for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

for he is useful to me for min-
12 istering. But Tychicus I sent
13 to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parch-
14 ments. Alexander the copper-smith [1]did me much evil: the Lord will render to him accord-
15 ing to his works: of whom be thou ware also; for he greatly
16 withstood our words. At my first defence no one took my part, but all forsook me: may it
17 not be laid to their account. But the Lord stood by me and [2]strengthened me; that through me the [3]message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the
18 lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory [4]for ever and ever. Amen.

19 Salute Prisca and Aquila, and the house of Onesiphorus.
20 Erastus abode at Corinth: but Trophimus I left at Miletus sick.

21 Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

[1] Gr. *shewed.* [2] Or, *gave me power* [3] Or, proclamation [4] Gr. unto the ages *of the ages.*

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

22 The Lord be with thy spirit. Grace be with you.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

1 *For what end Titus was left in Crete.* 6 *How they that are to be chosen ministers ought to be qualified.* 11 *The mouths of evil teachers to be stopped:* 12 *and what manner of men they be.*

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

1 PAUL, a [1]servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,
2 in hope of eternal life, which God, who cannot lie, promised
3 before times eternal; but in [2]his own seasons manifested his word in the [3]message, wherewith I was intrusted according to the commandment of God our Sa-
4 viour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;

[1] Gr. *bondservant.* [2] Or, *its* [3] Or, *proclamation*

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*,

6 if any man is blameless, the husband of one wife, having children
that believe, who are not accused
7 of riot or unruly. For the [1]bishop must be blameless, as God's
steward; not selfwilled, not soon
angry, [2]no brawler, no striker, not
8 greedy of filthy lucre; but given
to hospitality, a lover of good,
soberminded, just, holy, temper-
9 ate; holding to the faithful word
which is according to the teaching, that he may be able both to
exhort in the [3]sound [4]doctrine,
and to convict the gainsayers.
10 For there are many unruly
men, vain talkers and deceivers,
specially they of the circumcis-
11 ion, whose mouths must be
stopped; men who overthrow
whole houses, teaching things
which they ought not, for filthy
12 lucre's sake. One of themselves, a prophet of their own,
said, Cretans are alway liars,
13 evil beasts, idle [5]gluttons. This
testimony is true. For which
cause reprove them sharply, that
they may be [6]sound in the faith,
14 not giving heed to Jewish fables,
and commandments of men who
15 turn away from the truth. To
the pure all things are pure: but
to them that are defiled and unbelieving nothing is pure; but
both their mind and their con-
16 science are defiled. They profess that they know God; but
by their works they deny him,

[1] Or, *overseer* [2] Or, *not quarrelsome over wine* [3] Gr. *healthful.* [4] Or, *teaching* [5] Gr. *bellies.* [6] Gr. *healthy.*

being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be soberminded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they

being abominable, and disobedient, and unto every good work reprobate.

2 But speak thou the things
which befit the [1]sound [2]doc-
2 trine: that aged men be temper-
ate, grave, soberminded, [3]sound
3 in faith, in love, in patience: that
aged women likewise be rever-
ent in demeanour, not slander-
ers nor enslaved to much wine,
teachers of that which is good;
4 that they may train the young
women to love their husbands,
5 to love their children, *to be* so-
berminded, chaste, workers at
home, kind, being in subjection
to their own husbands, that the
word of God be not blasphemed:
6 the younger men likewise exhort
7 to be soberminded: in all things
shewing thyself an ensample of
good works; in thy doctrine
shewing uncorruptness, gravity,
8 sound speech, that cannot be
condemned; that he that is of
the contrary part may be
ashamed, having no evil thing
9 to say of us. *Exhort* [4]servants
to be in subjection to their own
masters, *and* to be well-pleasing
to them in all things; not gain-
10 saying; not purloining, but shew-
ing all good fidelity; that they

[1] Gr. *healthful.* [2] Or, *teaching* [3] Gr. *healthy.* [4] Gr. *bondservants.*

may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach.* 10 *He is willed also to reject obstinate heretics:* 12 *which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

may adorn the doctrine of God our Saviour in all things.

11 For the grace of God [1]hath appeared, bringing salvation to all
12 men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly
13 in this present [2]world; looking for the blessed hope and appearing of the glory [3]of our great God and Saviour Jesus Christ;
14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
15 These things speak and exhort and reprove with all [4]authority. Let no man despise thee.

3 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready
2 unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men.
3 For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

[1] Or, *hath appeared to all men, bringing salvation* [2] Or, *age* [3] Or, *of the great God and our Saviour* [4] Gr. *commandment.*

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and

4 But when the kindness of God our Saviour, and his love toward
5 man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the [1]washing of regeneration [2]and renewing of the [3]Holy Ghost,
6 which he poured out upon us richly, through Jesus Christ our
7 Saviour; that, being justified by his grace, we might be made [4]heirs according to the hope of
8 eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to [5]maintain good works. These things are good and profitable
9 unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofit-
10 able and vain. A man that is [6]heretical after a first and second
11 admonition [7]refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have de-
13 termined to winter. Set forward Zenas the lawyer and

[1] Or, *laver* [2] Or, *and* through *renewing* [3] Or, *Holy Spirit* [4] Or, *heirs, according to hope, of eternal life* [5] Or, *profess honest occupations* [6] Or, *factious* [7] Or, *avoid*

Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

Apollos on their journey diligently, that nothing be wanting
14 unto them. And let our *people* also learn to [1] maintain good works for necessary [2] uses, that they be not unfruitful.
15 All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

[1] Or, *profess honest occupations* [2] Or, *wants*

THE EPISTLE OF PAUL TO PHILEMON.

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow labourer,

2 And to *our* beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

3 Grace to you, and peace, from God our father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of

PAUL, a prisoner of Christ Jesus, and Timothy [1] our brother, to Philemon our beloved and
2 fellow-worker, and to Apphia [2] our sister, and to Archippus our fellow-soldier, and to the church
3 in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers,
5 hearing of [3] thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the
6 saints; that the fellowship of

[1] Gr. *the brother.* [2] Gr. *the sister.* [3] Or, *thy love and faith*

thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

thy faith may become effectual, in the knowledge of every good thing which is in [1]you, unto
7 Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to enjoin thee
9 that which is befitting, yet for love's sake I rather beseech, being such a one as Paul [2]the aged, and now a prisoner also of
10 Christ Jesus: I beseech thee for my child, whom I have begotten
11 in my bonds, [3]Onesimus, who was aforetime unprofitable to thee, but now is profitable to
12 thee and to me: whom I have sent back to thee in his own person, that is, my very heart:
13 whom I would fain have kept with me, that in thy behalf he might minister unto me in the
14 bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15 For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for
16 ever; no longer as a [4]servant, but more than a [4]servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

[1] Many ancient authorities read *us*. [2] Or, *an ambassador, and now &c.* [3] The Greek word means *Helpful*. [4] Gr. *bondservant*.

17 If thou count me therefore a partner, receive him as myself.
18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;
19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.
20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.
23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;
24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.
25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.
¶ Written from Rome to Philemon, by Onesimus a servant.

17 If then thou countest me a partner, receive him as myself.
18 But if he hath wronged thee at all, or oweth *thee* aught, put that
19 to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine
20 own self besides. Yea, brother, let me have [1]joy of thee in the Lord: refresh my heart in Christ.
21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even be-
22 yond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.
23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee;
24 *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.
25 The grace of [2]our Lord Jesus Christ be with your spirit. [3]Amen.

[1] Or, *help* [2] Some ancient authorities read *the*. [3] Many ancient authorities omit *Amen*.

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith,

1 GOD, having of old time spoken
unto the fathers in the prophets by divers portions and in di-
2 vers manners, hath at the end
of these days spoken unto us in
[1] *his* Son, whom he appointed
heir of all things, through whom
3 also he made the [2]worlds; who
being the effulgence of his glory,
and [3]the very image of his substance, and upholding all things
by the word of his power, when
he had made purification of sins,
sat down on the right hand of
4 the Majesty on high; having
become by so much better than
the angels, as he hath inherited
a more excellent name than they.
5 For unto which of the angels
said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [4]And when he again [5]bringeth
in the firstborn into [6]the world
he saith, And let all the angels
7 of God worship him. And of
the angels he saith,

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[1] Gr. *a Son.* [2] Gr. *ages.* [3] Or, *the impress of his substance* [4] Or, *And again, when he bringeth in* [5] Or, *shall have brought in* [6] Gr. *the inhabited earth.*

Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Who maketh his angels [1]winds,
And his ministers a flame of fire:
8 but of the Son *he saith*,
Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [2]thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
10 And,
Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

[1] Or, *spirits* [2] The two oldest Greek manuscripts read *his*.

CHAPTER II.

1 *We ought to be obedient to Christ Jesus,* 5 *and that because he vouchsafed to take our nature upon him,* 14 *as it was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply
2 we drift away *from them.* For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of
3 reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that
4 heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by [1]gifts of the [2]Holy Ghost, according to his own will.
5 For not unto angels did he subject [3]the world to come,
6 whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?

7 Thou madest him [4]a little lower than the angels;
Thou crownedst him with glory and honour,
[5]And didst set him over the works of thy hands:
8 Thou didst put all things in subjection under his feet.

For in that he subjected all

[1] Gr. *distributions.* [2] Or, *Holy Spirit:* and so throughout this book. [3] Gr. *the inhabited earth.*
[4] Or, *for a little while lower* [5] Many authorities omit *And didst . . . hands.*

him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through

things unto him, he left nothing that is not subject to him. But now we see not yet all things
9 subjected to him. But we behold him who hath been made [1]a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste
10 death for every *man*. For it became him, for whom are all things, and through whom are all things, [2]in bringing many sons unto glory, to make the [3]author of their salvation per-
11 fect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,
12 saying,

I will declare thy name unto my brethren,
In the midst of the [4]congregation will I sing thy praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath
14 given me. Since then the children are sharers in [5]flesh and blood, he also himself in like manner partook of the same; that through death he [6]might bring to nought him that [7]had the power of death, that is, the
15 devil; and [6]might deliver all them who through fear of death

[1] Or, *for a little while lower* [2] Or, *having brought* [3] Or, *captain* [4] Or, *church* [5] Gr. *blood and flesh.* [6] Or, *may* [7] Or, *hath*

fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

were all their lifetime subject to
16 bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abra-
17 ham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for
18 the sins of the people. [1]For [2]in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER III.

1 *Christ is more worthy than Moses,* 7 *therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.*

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus;
2 who was faithful to him that [3]appointed him, as also was Moses
3 in all [4]his house. For he hath been counted worthy of more glory than Moses, by so much as he that [5]built the house hath more honour than the house.
4 For every house is [6]builded by some one; but he that [6]built all
5 things is God. And Moses indeed was faithful in all [4]his house as a servant, for a testimony of those things which were after-
6 ward to be spoken; but Christ as a son, over [4]his house; whose

[1] Or, *For having been himself tempted in that wherein he hath suffered* [2] Or, *wherein* [3] Gr. *made.* [4] That is, *God's house.* See Num. xii. 7. [5] Or, *established*

own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore as the Holy Ghost saith, To day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

house are we, if we hold fast our boldness and the glorying of our
7 hope firm unto the end. Wherefore, even as the Holy Ghost saith,

To-day if ye shall hear his voice,
8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
9 [1]Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.
10 Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[2]They shall not enter into my rest.

12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of
14 sin: for we are become partakers [3]of Christ, if we hold fast the beginning of our confidence firm
15 unto the end: while it is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

[1] Or, *Where* [2] Gr. *If they shall enter.* [3] Or, with

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by
17 Moses? And with whom was he displeased forty years? was it not with them that sinned, whose [1]carcases fell in the wil-
18 derness? And to whom sware he that they should not enter into his rest, but to them that
19 were disobedient? And we see that they were not able to enter in because of unbelief.

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise,

4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come
2 short of it. For indeed we have had [2]good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [3]they were not united by faith with them that
3 heard. [4]For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
[5]They shall not enter into my rest:

although the works were finished from the foundation of the world.
4 For he hath said somewhere of the seventh *day* on this wise,

[1] Gr. *limbs.* [2] Or, *a gospel* [3] Some ancient authorities read *it was.* [4] Some ancient authorities read *We therefore.* [5] Gr. *If they shall enter.*

And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened

And God rested on the seventh
5 day from all his works; and in
this *place* again,
[1]They shall not enter into my
6 rest. Seeing therefore it remain-
eth that some should enter there-
into, and they to whom [2] the good
tidings were before preached
failed to enter in because of dis-
7 obedience, he again defineth a
certain day, [3] saying in David,
after so long a time, To-day, as
it hath been before said,

To-day if ye shall hear his
voice,
Harden not your hearts.

8 For if [4]Joshua had given them
rest, he would not have spoken
9 afterward of another day. There
remaineth therefore a sabbath
10 rest for the people of God. For
he that is entered into his rest
hath himself also rested from his
11 works, as God did from his. Let
us therefore give diligence to
enter into that rest, that no man
fall [5]after the same example of
12 disobedience. For the word of
God is living, and active, and
sharper than any two-edged
sword, and piercing even to the
dividing of soul and spirit, of
both joints and marrow, and
quick to discern the thoughts
13 and intents of the heart. And
there is no creature that is not
manifest in his sight: but all
things are naked and laid open

[1] Gr. *If they shall enter.* [2] Or, *the gospel was* [3] Or, To-day, saying *in David, after so long a time, as it hath been &c.* [4] Gr. *Jesus.* [5] Or, *into* Gr. *in.*

unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

before the eyes of him with whom we have to do.

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confes-
15 sion. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*,
16 *yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
2 who can bear gently with the ignorant and erring, for that he himself also is compassed with
3 infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins.
4 And no man taketh the honour unto himself, but when he is called of God, even as was
5 Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

6 as he saith also in another *place*,
Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [1]from death, and having been heard for his godly
8 fear, though he was a Son, yet learned obedience by the things
9 which he suffered; and having been made perfect, he became unto all them that obey him the [2]author of eternal salvation;
10 named of God a high priest after the order of Melchizedek.

11 Of [3]whom we have many things to say, and hard of interpretation, seeing ye are become
12 dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again [4]that some one teach you the rudiments of the [5]first principles of the oracles of God; and are become such as have need of
13 milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a
14 babe. But solid food is for [6]full-grown men, *even* those who by reason of use have their senses exercised to discern good and evil.

[1] Or, *out of* [2] Gr. *cause.* [3] Or, *which* [4] Or, *that* one *teach you which* be *the rudiments* [5] Gr. *beginning.* [6] Or, *perfect*

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

6 Wherefore let us [1]cease to speak of the first principles of Christ, and press on unto [2]perfection; not laying again a foundation of repentance from dead works, and of faith toward God,
2 [3]of the teaching of [4]baptisms, and of laying on of hands, and of resurrection of the dead, and
3 of eternal judgement. And this
4 will we do, if God permit. For as touching those who were once enlightened [5]and tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 and [6]tasted the good word of God, and the powers of the age
6 to come, and *then* fell away, it is impossible to renew them again unto repentance; [7]seeing they crucify to themselves the Son of God afresh, and put him to an
7 open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, re-
8 ceiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

[1] Gr. *leave the word of the beginning of Christ.* [2] Or, *full growth* [3] Some ancient authorities read, even *the teaching of.* [4] Or, *washings* [5] Or, *having both tasted of . . . and being made . . . and having tasted &c.* [6] Or, *tasted the word of God that it is good* [7] Or, *the while*

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and

9 But, beloved, we are persuaded better things of you, and things that [1]accompany salvation, though
10 we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still
11 do minister. And we desire that each one of you may shew the same diligence unto the [2]fulness of hope even to the end:
12 that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, since he could swear by none greater, he sware by
14 himself, saying, Surely blessing I will bless thee, and multiplying
15 I will multiply thee. And thus, having patiently endured, he ob-
16 tained the promise. For men swear by the greater: and in every dispute of theirs the oath
17 is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [3]interposed with
18 an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the
19 hope set before us; which we have as an anchor of the soul, *a hope* both sure and stedfast and

[1] Or, *are near to* [2] Or, *full assurance* [3] Gr. *mediated.*

steadfast, and which entereth into that within the vail;

20 Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec.

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

entering into that which is within
20 the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings,
2 and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is,
3 King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out
5 of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins
6 of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

7 But without any dispute the less is
8 blessed of the better. And here men that die receive tithes; but there one, of whom it is witness-
9 ed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid
10 tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?
12 For the priesthood being changed, there is made of necessity a change also [1] of the law.
13 For he of whom these things are said [2] belongeth to another tribe, from which no man hath given
14 attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing
15 concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth
16 another priest, who hath been made, not after the law of a carnal commandment, but after the power of an [3] endless life:

[1] Or, *of law* [2] Gr. *hath partaken of.* See ch. ii. 14. [3] Gr. *indissoluble.*

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as

17 for it is witnessed *of him*,
Thou art a priest for ever
After the order of Melchizedek.
18 For there is a disannulling of a
foregoing commandment because
of its weakness and unprofitable-
19 ness (for the law made nothing
perfect), and a bringing in there-
upon of a better hope, through
which we draw nigh unto God.
20 And inasmuch as *it is* not with-
21 out the taking of an oath (for
they indeed have been made
priests without an oath; but he
with an oath [1] by him that saith
[2] of him,
The Lord sware, and will not
repent himself,
Thou art a priest for ever);
22 by so much also hath Jesus be-
come the surety of a better [3] cov-
23 enant. And they indeed have
been made priests many in num-
ber, because that by death they
are hindered from continuing:
24 but he, because he abideth for
ever, [4] hath his priesthood [5] un-
25 changeable. Wherefore also he
is able to save [6] to the uttermost
them that draw near unto God
through him, seeing he ever
liveth to make intercession for
them.
26 For such a high priest became
us, holy, guileless, undefiled,
separated from sinners, and
made higher than the heavens;
27 who needeth not daily, like

[1] Or, *through* [2] Or, *unto* [3] Or, *testament* [4] Or, *hath a priesthood that doth not pass to another*
[5] Or, *inviolable* [6] Gr. *completely.*

those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken *this is* the sum: 1 We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when 28 he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

8 [1] Now [2] in the things which we are saying the chief point *is this:* We have such a high priest, who sat down on the right hand of the throne of the Majesty in 2 the heavens, a minister of [3] the sanctuary, and of the true tabernacle, which the Lord pitched, 3 not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. 4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; 5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to [4] make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount.

[1] Or *Now to sum up what we are saying: We have &c.* [2] Gr. *upon.* [3] Or, *holy things* [4] Or, complete

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

6 But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better [1] covenant, which hath been enacted upon better promises.

7 For if that first *covenant* had been faultless, then would no place have been sought for a

8 second. For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [2] make a new [1] covenant with the house of Israel and with the house of Judah;

9 Not according to the [1] covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [1] covenant,
And I regarded them not, saith the Lord.

10 For this is the [1] covenant that [3] I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:

[1] Or, *testament* [2] Gr. *accomplish.* [3] Gr. *I will covenant.*

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 *The description of the rites and bloody sacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second vail, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
12 For I will be merciful to their iniquities,
And their sins will I remember no more.
13 In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

9 Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctu-*
2 *ary* of this world. For there was a tabernacle prepared, the first, wherein [1]*were* the candlestick, and the table, and [2]the shewbread; which is called the
3 Holy place. And after the second veil, the tabernacle which is
4 called the Holy of holies; having a golden [3]censer, and the ark of the covenant overlaid round about with gold, wherein [4]*was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the
5 covenant; and above it cherubim of glory overshadowing [5]the mercy-seat; of which things we cannot now speak severally.

[1] Or, are [2] Gr. *the setting forth of the loaves.* [3] Or, *altar of incense* [4] Or, is [5] Gr. *the propitiatory.*

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the

6 Now these things having been thus prepared, the priests go in continually into the first tabernacle,
7 accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [1]errors of
8 the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first
9 tabernacle is yet standing; which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper
10 perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
11 But Christ having come a high priest of [2]the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to
12 say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all
• into the holy place, having ob-
13 tained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the
14 flesh: how much more shall the blood of Christ, who through the

[1] Gr. *ignorances.* [2] Some ancient authorities read *the good things that are come.*

eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

eternal Spirit offered himself without blemish unto God, cleanse [1]your conscience from dead works
15 to serve the living God? And for this cause he is the mediator of a new [2]covenant, that a death having taken place for the redemption of the transgressions that were under the first [2]covenant, they that have been called may receive the promise of the
16 eternal inheritance. For where a [2]testament is, there must of necessity [3]be the death of him
17 that made it. For a [2]testament is of force [4]where there hath been death: [5]for doth it ever avail while he that made it liv-
18 eth? Wherefore even the first *covenant* hath not been dedicated
19 without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people,
20 saying, This is the blood of the [2]covenant which God com-
21 manded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in
22 like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

[1] *Many* ancient authorities read *our*. [2] The Greek word here used signifies both *covenant* and *testament*. [3] Gr. *be brought*. [4] Gr. *over the dead*. [5] Or, *for it doth never . . . liveth*.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with
24 better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear be-
25 fore the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own;
26 else must he often have suffered since the foundation of the world: but now once at the [1]end of the ages hath he been manifested to put away sin [2]by the sacrifice of
27 himself. And inasmuch as it is [3]appointed unto men once to die, and after this *cometh* judge-
28 ment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which

10 For the law having a shadow of the good *things* to come, not the very image of the things, [4]they can never with the same sacrifices year by year, which

[1] Or, *consummation* [2] Or, *by his sacrifice.* [3] Gr. *laid up for.* [4] Some ancient authorities read *it can.*

they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering

they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. [1]By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every [2]priest indeed standeth day by day ministering and offering

[1] Or, *In* [2] Some ancient authorities read high priest.

oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

21 And *having* a high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from

oftentimes the same sacrifices, the which can never take away
12 sins: but he, when he had offered one sacrifice for [1]sins for ever, sat down on the right hand of
13 God; from henceforth expecting till his enemies be made the foot-
14 stool of his feet. For by one offering he hath perfected for ever them that are sanctified.
15 And the Holy Ghost also bear-eth witness to us: for after he hath said,

16 This is the [2]covenant that [3]I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holy
20 place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say,
21 his flesh; and *having* a great priest over the house of God;
22 let us draw near with a true heart in [4]fulness of faith, having our hearts sprinkled from

[1] Or, *sins. for ever sat down &c.* [2] Or, *testament* [3] Gr. *I will covenant.* [4] Or, *full assurance*

an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

an evil [1] conscience, and our body
23 washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful
24 that promised: and let us consider one another to provoke
25 unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no
27 more a sacrifice for sins, but a certain fearful expectation of judgement, and a [2] fierceness of fire which shall devour the adver-
28 saries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two
29 or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [3] an unholy thing, and hath done despite unto the
30 Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord
31 shall judge his people. It is a fearful thing to fall into the hands of the living God.

[1] Or, *conscience: and having our body washed with pure water, let us hold fast* [2] Or, *jealousy* [3] Gr. *a common thing.*

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith is the substance of things hoped for, the evidence of things not seen.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a
33 great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with
34 them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [1]that [2]ye yourselves have a better possession and an abiding one. Cast
35 not away therefore your boldness, which hath great recom-
36 pense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
He that cometh shall come,
and shall not tarry.

38 But [3]my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

39 But we are not [4]of them that shrink back unto perdition; but of them that have faith unto the [5]saving of the soul.

11 Now faith is [6]the assurance of *things* hoped for, the [7]proving of things not seen.

[1] Or, *that ye have your own selves for a better possession* [2] Some ancient authorities read *ye have for yourselves a better possession.* [3] Some ancient authorities read *the righteous one.* [4] Gr. *of shrinking back . . . but of faith.* [5] Or, *gaining* [6] Or, *the giving substance to* [7] Or, *test*

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

2 For therein the elders had witness
3 borne to them. By faith we understand that the [1] worlds have been framed by the word of God, so that what is seen hath not been made out of things which do ap-
4 pear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, [2] God bearing witness [3] in respect of his gifts: and through it he being dead yet
5 speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto
6 God: and without faith it is impossible to be well-pleasing *unto him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that
7 seek after him. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is ac-
8 cording to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

[1] Gr. *ages.* [2] The Greek text in this clause is somewhat uncertain. [3] Or, *over his gifts*

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

9 By faith he became a sojourner in the land of promise, as in a *land* not his own, [1] dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:
10 for he looked for the city which hath the foundations, whose [2] builder and maker is God.
11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had
12 promised: wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable.

13 These all died [3] in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers
14 and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own.
15 And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return.
16 But now they desire a better *country*, that is a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

[1] Or, *having taken up his abode in tents* [2] Or, *architect* [3] Gr. *according to.*

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for

17 By faith Abraham, being tried, [1] offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten
18 *son; even he* [2] to whom it was said, In Isaac shall thy seed be
19 called: accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive him back.
20 By faith Isaac blessed Jacob and Esau, even concerning things to
21 come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment
23 concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's command-
24 ment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's
25 daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures
26 of sin for a season; accounting the reproach of [3] Christ greater riches than the treasures of Egypt: for he looked unto the
27 recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for

[1] Gr. *hath offered up.* [2] Or, *of* [3] Or, *the Christ*

he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and *of* Barak, and *of* Samson, and *of* Jephthah; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

he endured, as seeing him who is
28 invisible. By faith he [1]kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch
29 them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.

30 By faith the walls of Jericho fell down, after they had been com-
31 passed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the
32 spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the
33 prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to
35 flight armies of aliens. Women received their dead by a resurrection: and others were [2]tortured, not accepting [3]their deliverance; that they might ob-
36 tain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

[1] Or, *instituted* Gr. *hath made.* [2] Or, *beaten to death* [3] Gr. *the redemption.*

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated
38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and
39 the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise,
40 God having [1] provided some better thing concerning us, that apart from us they should not be made perfect.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [2] every weight, and the sin which [3] doth so easily beset us, and let us run with patience the
2 race that is set before us, looking unto Jesus the [4] author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right
3 hand of the throne of God. For consider him that hath endured such gainsaying of sinners against [5] themselves, that ye wax not weary, fainting in your souls.

[1] Or, *foreseen* [2] Or, *all cumbrance* [3] Or, *doth closely cling to us* Or, *is admired of many* [4] Or, *captain* [5] Many authorities, some ancient, read *himself*.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for

4 Ye have not yet resisted unto
5 blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [1] It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not?
8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and
9 not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of
10 [2] spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be
11 partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.
12 Wherefore [3] lift up the hands that hang down, and the palsied knees;
13 and make straight paths for

[1] Or, *Endure unto chastening* [2] Or, *our spirits* [3] Gr. *make straight.*

your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

your feet, that that which is lame be not [1]turned out of the way, but rather be healed.

14 Follow after peace with all men, and the sanctification without which no man shall see the
15 Lord: looking carefully [2]lest *there be* any man that [3]falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the
16 many be defiled; [2]lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright.
17 For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

18 For ye are not come unto [4]*a mount* that might be touched, and that burned with fire, and unto blackness, and darkness,
19 and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should
20 be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be
21 stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake:

[1] Or, *put out of joint* [2] Or, *whether* [3] Or, *falleth back from* [4] Or, *a palpable and kindled fire*

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

22 but ye are come unto mount Zion,
and unto the city of the living God,
the heavenly Jerusalem, [1] and to
23 [2] innumerable hosts of angels, to
the general assembly and church
of the firstborn who are enrolled
in heaven, and to God the Judge
of all, and to the spirits of just
24 men made perfect, and to Jesus
the mediator of a new [3] covenant,
and to the blood of sprinkling
that speaketh better [4] than *that*
25 *of* Abel. See that ye refuse not
him that speaketh. For if they
escaped not, when they refused
him that warned *them* on earth,
much more *shall not* we *escape*,
who turn away from him [5] that
26 *warneth* from heaven: whose
voice then shook the earth: but
now he hath promised, saying,
Yet once more will I make to
tremble not the earth only, but
27 also the heaven. And this *word*,
Yet once more, signifieth the re-
moving of those things that are
shaken, as of things that have
been made, that those things
which are not shaken may re-
28 main. Wherefore, receiving a
kingdom that cannot be shaken,
let us have [6] grace, whereby we
may offer service well-pleasing
to God with [7] reverence and awe:
29 for our God is a consuming
fire.

[1] Or, *and to innumerable hosts, the general assembly of angels, and the church &c.* [2] Gr. *myriads of angels.* [3] Or, *testament* [4] Or, *than Abel* [5] Or, *that* is *from heaven* [6] Or, *thankfulness* [7] Or, *godly fear*

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly love continue.
2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.
4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.
7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.
8 Jesus Christ the same yesterday, and to day, and for ever.
9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

13 Let love of the brethren con-
2 tinue. Forget not to shew love unto strangers: for thereby some have entertained angels una-
3 wares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also
4 in the body. *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will
5 judge. [1] Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any
6 wise forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their [2] life,
8 imitate their faith. Jesus Christ *is* the same yesterday and to-day,
9 *yea* and [3] for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [4] occupied themselves were not profited.

[1] Gr. Let *your turn* of mind be *free*. [2] Gr. *manner of life*. [3] Gr. *unto the ages*. [4] Gr. *walked*.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our

10 We have an altar, whereof they have no right to eat which serve the tabernacle.
11 For the bodies of those beasts, whose blood is brought into the holy place [1] by the high priest *as an offering* for sin, are burned
12 without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood,
13 suffered without the gate. Let us therefore go forth unto him without the camp, bearing his
14 reproach. For we have not here an abiding city, but we seek after
15 *the city* which is to come. Through him [2] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
17 Obey them that have the rule over you, and submit *to them:* for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [3] grief: for this *were* unprofitable for you.
18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly
19 in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
20 Now the God of peace, who brought again from the dead the

[1] Gr. *through.* [2] Some ancient authorities omit *then.* [3] Gr. *groaning.*

Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

great shepherd of the sheep [1]with the blood of the eternal covenant, *even* our Lord Jesus,
21 make you perfect in every good [2]thing to do his will, working in [3]us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [4]for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in
23 few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

[1] Or, *by* Gr. *in.* [2] Many ancient authorities read *work.* [3] Many ancient authorities read *you.* [4] Gr. *unto the ages of the ages.*

THE GENERAL EPISTLE OF

JAMES.

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1 JAMES, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

[1] Gr. *bondservant.* [2] Gr. *wisheth joy.*

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A doubleminded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted;

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is

2 Count it all joy, my brethren,
when ye fall into manifold [1] temp-
3 tations; knowing that the proof
of your faith worketh patience.
4 And let patience have *its* perfect
work, that ye may be perfect and
entire, lacking in nothing.

5 But if any of you lacketh wis-
dom, let him ask of God, who
giveth to all liberally and up-
braideth not; and it shall be
6 given him. But let him ask in
faith, nothing doubting: for he
that doubteth is like the surge
of the sea driven by the wind
7 and tossed. For let not that man
think [2] that he shall receive any
8 thing of the Lord; a double-
minded man, unstable in all his
ways.

9 But let the brother of low de-
gree glory in his high estate:
10 and the rich, in that he is made
low: because as the flower of
the grass he shall pass away.
11 For the sun ariseth with the
scorching wind, and withereth the
grass; and the flower thereof
falleth, and the grace of the
fashion of it perisheth: so also
shall the rich man fade away in
his goings.

12 Blessed is the man that en-
dureth temptation: for when he
hath been approved, he shall re-
ceive the crown of life, which *the*
Lord promised to them that love
13 him. Let no man say when he

[1] Or, *trials* [2] Or, *that a doubleminded man, unstable in all his ways, shall receive any thing of the Lord.*

tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and

is tempted, I am tempted [1]of God: for God [2]cannot be tempted with [3]evil, and he himself
14 tempteth no man: but each man is [4]tempted, when he is drawn away by his own lust, and en-
15 ticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown,
16 bringeth forth death. Be not deceived, my beloved brethren.
17 Every good [5]gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by
18 turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.
19 [6]Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak,
20 slow to wrath: for the wrath of man worketh not the righteous-
21 ness of God. Wherefore putting away all filthiness and overflowing of [7]wickedness, receive with meekness the [8]implanted word, which is able to save your
22 souls. But be ye doers of the word, and not hearers only, de-
23 luding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding [9]his natural face
24 in a mirror: for he beholdeth

[1] Gr. *from.* [2] Or, *is untried in evil* [3] Gr. *evil things.* [4] Or, *tempted by his own lust, being drawn away* by it, *and enticed* [5] Or, *giving* [6] Or, *Know ye* [7] Or, *malice* [8] Or, *inborn* [9] Gr. *the face of his birth.*

goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

himself, and goeth away, and straightway forgetteth what man-
25 ner of man he was. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his
26 doing. If any man [1]thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's re-
27 ligion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving, and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

2 My brethren, [2]hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect
2 of persons. For if there come into your [3]synagogue a man with a gold ring, in fine clothing, and there come in also a poor man
3 in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool;

[1] Or, *seemeth to be* [2] Or, *do ye, in accepting persons, hold the faith . . . glory?* [3] Or, *assembly*

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith,

4 [1]are ye not divided [2]in your own mind, and become judges with
5 evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him?
6 But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you
7 before the judgement-seats? Do not they blaspheme the honourable name [3]by the which ye are
8 called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neigh-
9 bour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by
10 the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law.
12 So speak ye, and so do, as men that are to be judged by a law
13 of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man say he hath faith,

[1] Or, *do ye not make distinctions* [2] Or, *among yourselves* [3] Gr. *which was called upon you.*

and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

but have not works? can that
15 faith save him? If a brother or
sister be naked, and in lack of
16 daily food, and one of you say
unto them, Go in peace, be ye
warmed and filled; and yet ye
give them not the things needful
to the body; what doth it profit?

17 Even so faith, if it have not
18 works, is dead in itself. [1]Yea, a
man will say, Thou hast faith,
and I have works: shew me thy
faith apart from *thy* works, and I
by my works will shew thee *my*
19 faith. Thou believest that [2]God
is one; thou doest well: the
[3]devils also believe, and shudder.
20 But wilt thou know, O vain man,
that faith apart from works is
21 barren? Was not Abraham our
father justified by works, in that
he offered up Isaac his son upon
22 the altar? [4]Thou seest that
faith wrought with his works,
and by works was faith made
23 perfect; and the scripture was
fulfilled which saith, And Abra-
ham believed God, and it was
reckoned unto him for righteous-
ness; and he was called the
24 friend of God. Ye see that by
works a man is justified, and not
25 only by faith. And in like man-
ner was not also Rahab the har-
lot justified by works, in that she
received the messengers, and
sent them out another way?

[1] Or, *But some one will say* [2] Some ancient authorities read *there is one God.* [3] Gr. *demons.*
[4] Or, *Seest thou . . . perfect?*

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

26 For as the body apart from the spirit is dead, even so faith apart from works is dead.

3 Be not many teachers, my brethren, knowing that we shall
2 receive [1]heavier judgement. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to
3 bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole
4 body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.
5 So the tongue also is a little member, and boasteth great things. Behold, [2]how much wood is kindled by how small a
6 fire! And the tongue is [3]a fire: [4]the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [5]nature, and is set on fire by hell.
7 For every [6]kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed [7]by [8]mankind:

[1] Gr. *greater.* [2] Or, *how great a forest* [3] Or, *a fire, that world of iniquity: the tongue is among our members that which &c.* [4] Or, *that world of iniquity, the tongue, is among our members that which &c.* [5] Or, *birth* [6] Gr. *nature.* [7] Or, *unto* [8] Gr. *the human nature.*

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

8 but the tongue can no man tame;
it is a restless evil, *it is* full of deadly
9 poison. Therewith bless we the
Lord and Father; and therewith
curse we men, which are made
10 after the likeness of God: out
of the same mouth cometh forth
blessing and cursing. My brethren, these things ought not so to
11 be. Doth the fountain send
forth from the same opening
12 sweet *water* and bitter? can a
fig tree, my brethren, yield olives,
or a vine figs? neither *can* salt
water yield sweet.

13 Who is wise and understanding among you? let him shew
by his good life his works in
14 meekness of wisdom. But if ye
have bitter jealousy and faction
in your heart, glory not and lie
15 not against the truth. This wisdom is not *a wisdom* that cometh
down from above, but is earthly,
16 [1] sensual, [2] devilish. For where
jealousy and faction are, there is
confusion and every vile deed.

17 But the wisdom that is from
above is first pure, then peaceable, gentle, easy to be intreated,
full of mercy and good fruits,
without [3] variance, without hy-
18 pocrisy. And the fruit of righteousness is sown in peace, [4] for
them that make peace.

[1] Or, *natural* Or, *animal* [2] Gr. *demoniacal.* [3] Or, *doubtfulness* Or, *partiality* [4] Or, *by*

CHAPTER IV.

1 *We are to strive against covetousness,* 4 *intemperance,* 5 *pride,* 11 *detraction, and rash judgment of others:* 13 *and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.*

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* doubleminded.

9 Be afflicted, and mourn, and weep: let your laughter be turned

4 Whence *come* wars, and whence
come fightings among you? *come*
they not hence, *even* of your
pleasures that war in your mem-
2 bers? Ye lust, and have not:
ye kill, and [1]covet, and cannot
obtain: ye fight and war; ye
have not, because ye ask not.
3 Ye ask, and receive not, because
ye ask amiss, that ye may spend
4 *it* in your pleasures. Ye adul-
teresses, know ye not that the
friendship of the world is enmity
with God? Whosoever there-
fore [6]would be a friend of the
world maketh himself an enemy
5 of God. Or think ye that the
scripture [2]speaketh in vain?
[3]Doth the spirit which [4]he made
to dwell in us long unto envy-
6 ing? But he giveth [5]more
grace. Wherefore *the scripture*
saith, God resisteth the proud,
but giveth grace to the humble.
7 Be subject therefore unto God;
but resist the devil, and he will
8 flee from you. Draw nigh to
God, and he will draw nigh to
you. Cleanse your hands, ye
sinners; and purify your hearts,
9 ye doubleminded. Be afflicted,
and mourn, and weep: let your

[1] Gr. *are jealous.* [2] Or, *saith in vain,* [3] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.* [4] Some ancient authorities read *dwelleth in us.* [5] Gr. *a greater grace.*

to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

laughter be turned to mourning, and your joy to heaviness.
10 Humble yourselves in the sight of the Lord, and he shall exalt you.
11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a
12 judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?
13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:
14 whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.
15 [1] For that ye ought to say, If the Lord will, we shall both live,
16 and do this or that. But, now ye glory in your vauntings: all
17 such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

[1] Gr. *Instead of your saying.*

CHAPTER V.

1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against

5 Go to now, ye rich, weep and howl for your miseries that are
2 coming upon you. Your riches are corrupted, and your gar-
3 ments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony [1] against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last
4 days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord
5 of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of
6 slaughter. Ye have condemned, ye have killed the righteous *one;* he doth not resist you.
7 Be patient therefore, brethren, until the [2] coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [3] it receive the early and latter
8 rain. Be ye also patient; stablish your hearts: for the [2] coming
9 of the Lord is at hand. Murmur not, brethren, one against

[1] Or, unto [2] Gr. presence. [3] Or, he

another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he

another, that ye be not judged: behold, the judge standeth be-
10 fore the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.
11 Behold, we call them blessed which endured: ye have heard of the [1]patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but [2]let your yea be yea, and your nay, nay; that ye fall not under judgement.
13 Is any among you suffering? let him pray. Is any cheerful?
14 let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, [3]anointing him with oil in the name of
15 the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it
16 shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its work-
17 ing. Elijah was a man of like [4]passions with us, and he

[1] Or, *endurance* [2] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37. [3] Or, *having anointed* [4] Or, *nature*

prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

prayed [3]fervently that it might not rain; and it rained not on the earth for three years and
18 six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from the truth,
20 and one convert him; [2]let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

[1] Gr. *with prayer.* [2] Some ancient authorities read *know ye.*

THE FIRST EPISTLE GENERAL OF

PETER.

CHAPTER I.

1 He blesseth God for his manifold spiritual graces: 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith.

1 PETER, an apostle of Jesus Christ, to the elect who are
sojourners of the Dispersion in
Pontus, Galatia, Cappadocia,
2 Asia, and Bithynia, according
to the foreknowledge of God
the Father, in sanctification of
the Spirit, unto obedience and
sprinkling of the blood of Jesus
Christ: Grace to you and peace
be multiplied.
3 Blessed *be* the God and Father
of our Lord Jesus Christ, who
according to his great mercy
begat us again unto a living
hope by the resurrection of
4 Jesus Christ from the dead, unto
an inheritance incorruptible, and
undefiled, and that fadeth not
away, reserved in heaven for
5 you, who by the power of God
are guarded through faith unto
a salvation ready to be revealed
6 in the last time. Wherein ye
greatly rejoice, though now for
a little while, if need be, ye have
been put to grief in manifold
7 [1]temptations, that the proof of

[1] Or, *trials*

being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to

your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of
8 Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and [1] full of glory:
9 receiving the end of your faith, *even* the salvation of *your* souls.
10 Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto
11 you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings [2] of Christ, and the glories that
12 should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you [3] by the [4] Holy Ghost sent forth from heaven; which things angels desire to look into.
13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that [5] is to be brought unto you at the revelation of Jesus Christ;
14 as children of obedience, not fashioning yourselves according

[1] Gr. *glorified.* [2] Gr. *unto.* [3] Gr. *in.* [4] Or, Holy Spirit [5] Gr. *is being brought.*

the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and

to your former lusts in *the time*
15 *of* your ignorance: but [1]like as
he which called you is holy, be
ye yourselves also holy in all
16 manner of living; because it is
written, Ye shall be holy; for I
17 am holy. And if ye call on him
as Father, who without respect
of persons judgeth according to
each man's work, pass the time
of your sojourning in fear: know-
18 ing that ye were redeemed, not
with corruptible things, with
silver or gold, from your vain
manner of life handed down
19 from your fathers; but with
precious blood, as of a lamb
without blemish and without
spot, *even the blood* of Christ:
20 who was foreknown indeed be-
fore the foundation of the world,
but was manifested at the end
21 of the times for your sake, who
through him are believers in
God, which raised him from the
dead, and gave him glory; so
that your faith and hope might
22 be in God. Seeing ye have
purified your souls in your obedi-
ence to the truth unto unfeigned
love of the brethren, love one
another [2]from the heart fervent-
23 ly: having been begotten again,
not of corruptible seed, but of
incorruptible, through the word
of [3]God, which liveth and abid-
24 eth. For,

All flesh is as grass,

[1] Or, *like the Holy One which called you* [2] Many ancient authorities read *from a clean heart.* [3] Or, *God who liveth*

all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 He dehorteth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them

And all the glory thereof as
the flower of grass.
The grass withereth, and the
flower falleth:
25 But the [1]word of the Lord
abideth for ever.
And this is the [1]word of good
tidings which was preached unto
you.

2 Putting away therefore all
[2]wickedness and all guile, and
hypocrisies, and envies, and all
2 evil speakings, as newborn babes,
long for the [3]spiritual milk which
is without guile, that ye may
3 grow thereby unto salvation; if
ye have tasted that the Lord is
4 gracious; unto whom coming, a
living stone, rejected indeed of
men, but with God elect, [4]pre-
5 cious, ye also, as living stones, are
built up [5]a spiritual house, to be a
holy priesthood, to offer up spirit-
ual sacrifices, acceptable to God
6 through Jesus Christ. Because
it is contained in [6]scripture,
Behold, I lay in Zion a chief
corner stone, elect, [4]pre-
cious:
And he that believeth on [7]him
shall not be put to shame.
7 [8] For you therefore which believe
is the [9]preciousness: but for
such as disbelieve,

[1] Gr. *saying.* [2] Or, *malice* [3] Gr. reasonable. [4] Or, *honourable* [5] Or, *a spiritual house for a holy priesthood* [6] Or, *a scripture* [7] Or, it [8] Or, In your sight [9] Or, honour

which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshy lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

The stone which the builders
rejected,
The same was made the head
of the corner;
8 and,
A stone of stumbling, and a
rock of offence;
[1]for they [2]stumble at the word,
being disobedient: whereunto
9 also they were appointed. But ye
are an elect race, a royal priest-
hood, a holy nation, a people for
God's own possession, that ye
may shew forth the excellencies of
him who called you out of dark-
ness into his marvellous light:
10 which in time past were no peo-
ple, but now are the people of
God: which had not obtained
mercy, but now have obtained
mercy.
11 Beloved, I beseech you as so-
journers and pilgrims, to abstain
from fleshly lusts, which war
12 against the soul; having your
behaviour seemly among the
Gentiles; that, wherein they
speak against you as evil-doers,
they may by your good works,
which they behold, glorify God
in the day of visitation.
13 Be subject to every [3]ordinance
of man for the Lord's sake:
whether it be to the king, as su-
14 preme; or unto governors, as
sent [4]by him for vengeance on
evil-doers and for praise to them

[1] Gr. *who.* [2] Or, *stumble, being disobedient to the word* [3] Gr. *creation.* [4] Gr. *through.*

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:
16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.
17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.
18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.
19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.
21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
22 Who did no sin, neither was guile found in his mouth:
23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:
24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

15 that do well. For so is the will of God, that by well-doing ye should put to silence the igno-
16 rance of foolish men: as free, and not [1]using your freedom for a cloke of [2]wickedness, but as
17 bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.
18 [3]Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but
19 also to the froward. For this is [4]acceptable, if for conscience [5]toward God a man endureth griefs,
20 suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is [4]accept-
21 able with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should fol-
22 low his steps: who did no sin, neither was guile found in his
23 mouth, who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [6]*himself* to him that
24 judgeth righteously: who his own self [7]bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose

[1] Gr. *having*. [2] Or, *malice* [3] Gr. *Household-servants*. [4] Gr. *grace*. [5] Gr. *of*. [6] Or, his cause [7] Or, *carried up . . . to the tree*

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

1 He teacheth the duty of wives and husbands to each other. 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as

25 [1]stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and [2]Bishop of your souls.

3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the [3]be-
2 haviour of their wives; beholding your chaste [3]behaviour
3 *coupled* with fear. Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel;
4 but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of
5 God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own [4]hus-
6 bands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [5]put in fear by any terror.

7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [6]unto the woman, as unto the

[1] Gr. *bruise.* [2] Or, *Overseer* [3] Or, *manner of life* [4] Or, *husbands (as Sarah ..... ye are become), doing well, and not being afraid* [5] Or, *afraid with* [6] Gr. *unto the female vessel, as weaker.*

being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 Finally, *be* ye all likeminded, [1]compassionate, loving as brethren, tenderhearted, humble-
9 minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye
10 should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:

11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.

12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

13 And who is he that will harm you, if ye be zealous of that
14 which is good? But and if ye should suffer for righteousness' sake, blessed *are ye:* and fear not their fear, neither be trou-
15 bled; But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in

[1] Gr. sympathetic.

16 Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth:* 12 *and comforteth them against persecution.*

FORASMUCH then as Christ hath suffered for us in the flesh,

you, yet with meekness and 16 fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good 17 manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. 18 Because Christ also [1]suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in 19 the spirit; in which also he went and preached unto the spirits in 20 prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, [2]wherein few, that is, eight souls, were saved through 21 water: which also [3]after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [4]interrogation of a good conscience toward God, through the resurrection of Jesus Christ; 22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

4 Forasmuch then as Christ suffered in the flesh, arm ye your-

[1] Many ancient authorities read *died.* [2] Or, *into which few, that is, eight souls, were brought safely through water.* [3] Or, *in the antitype* [4] Or, *inquiry* Or, *appeal*

arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same

selves also with the same [1]mind;
for he that hath suffered in the
2 flesh hath ceased [2]from sin; that
[3]ye no longer should live the rest
of your time in the flesh to the
lusts of men, but to the will of
3 God. For the time past may
suffice to have wrought the de-
sire of the Gentiles, and to have
walked in lasciviousness, lusts,
winebibbings, revellings, carous-
ings, and abominable idolatries:
4 wherein they think it strange
that ye run not with *them* into
the same [4]excess of riot, speak-
5 ing evil of *you:* who shall give
account to him that is ready to
judge the quick and the dead.
6 For unto this end [5]was the gos-
pel preached even to the dead,
that they might be judged ac-
cording to men in the flesh, but
live according to God in the
spirit.

7 But the end of all things is at
hand: be ye therefore of sound
mind, and be sober unto [6]prayer:
8 above all things being fervent in
your love among yourselves; for
love covereth a multitude of sins:
9 using hospitality one to another
10 without murmuring: according
as each hath received a gift, min-
istering it among yourselves, as

[1] Or, *thought* [2] Some ancient authorities read *unto sins.* [3] Or, *he no longer . . . his time* [4] Or, *flood*
[5] Or, *were the good tidings preached.* [6] Gr. *prayers.*

one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely

good stewards of the manifold
11 grace of God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [1] for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange
13 thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding
14 joy. If ye are reproached [2] for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth
15 upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler
16 in other men's matters; but if *a man suffer* as a Christian, let him not be ashamed; but let him
17 glorify God in this name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God?
18 And if the righteous is scarcely

[1] Gr. *unto the ages of the ages.*

[2] Gr. *in.*

be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourself therefore under the mighty hand of God, that he may exalt you in due time:

saved, where shall the ungodly
19 and sinner appear? Wherefore
let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be re-
2 vealed: Tend the flock of God which is among you, [1] exercising the oversight, not of constraint, but willingly, [2] according unto God; nor yet for filthy lucre, but
3 of a ready mind; neither as lording it over the charge allotted to you, but making yourselves en-
4 samples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.
5 [3] Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to
6 the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in

[1] Some ancient authorities omit *exercising the oversight.* [2] Some ancient authorities omit *according unto God.* [3] Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility.*

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you.*

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you,* saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

7 due time; casting all your anxiety upon him, because he careth
8 for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seek-
9 ing whom he may devour: whom withstand stedfast in [1] your faith, knowing that the same sufferings are [2] accomplished in your [3] breth-
10 ren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [4] perfect, stablish, strengthen [5] you.
11 To him *be* the dominion [6] for ever and ever. Amen.
12 By Silvanus, [7] our faithful brother, as I account *him,* I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand
13 ye fast therein. [8] She that is in Babylon, elect together with *you,* saluteth you; and *so doth* Mark
14 my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

[1] Or, *the* [2] Gr. *being accomplished.* [3] Gr. *brotherhood.* [4] Or, *restore* [5] Many ancient authorities add *settle.* [6] Gr. *unto the ages of the ages.* [7] Gr. *the.* [8] That is, The church, or, The sister.

THE SECOND EPISTLE GENERAL OF

PETER.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temper-

1 [1]SIMON Peter, a [2]servant and apostle of Jesus Christ,
to them that have obtained [3]a
like precious faith with us in the
righteousness of [4]our God and
2 Saviour Jesus Christ: Grace to
you and peace be multiplied in
the knowledge of God and of
3 Jesus our Lord; seeing that his
divine power hath granted unto
us all things that pertain unto
life and godliness, through the
knowledge of him that called us
[5]by his own glory and virtue;
4 whereby he hath granted unto
us his precious and exceeding
great promises; that through
these ye may become partakers
of [6]the divine nature, having es-
caped from the corruption that
5 is in the world by lust. Yea,
and for this very cause adding
on your part all diligence, in
your faith supply virtue; and in
6 *your* virtue knowledge; and in

[1] Many ancient authorities read *Symeon.* [2] Gr. *bond-servant.* [3] Gr. *an equally precious.* [4] Or, *our God and* the *Saviour.* [5] Some ancient authorities read *through glory and virtue.* [6] Or, *a*

ance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

your knowledge [1]temperance; and in *your* [1]temperance patience; and in *your* patience
7 godliness; and in *your* godliness love of the brethren; and in *your* love of the brethren love.
8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus
9 Christ. For he that lacketh these things is blind, [2]seeing only what is near, having forgotten the cleansing from his
10 old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall
11 never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the
13 truth which is with *you*. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ
15 signified unto me. Yea, I will give diligence that at every time ye may be able after my [3]decease to call these things to

[1] Or, *self-control* [2] Or, *closing his eyes* [3] Or, *departure*

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER II.

1 *He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers:* 7 *from which the godly shall be delivered, as Lot was out of Sodom:* 10 *and more fully describeth the manners of those profane and blasphemous seducers whereby they may be the better known, and avoided.*

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in

16 remembrance. For we did not follow cunningly devised fables, when we made known unto you the power and [1] coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.
17 For he [2] received from God the Father honour and glory, when there [3] came such a voice to him from the excellent glory, This is my beloved Son, in whom I am
18 well pleased; and this voice we *ourselves* heard [4] come out of heaven, when we were with him
19 in the holy mount. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [5] dark place, until the day dawn, and the day-
20 star arise in your hearts: knowing this first, that no prophecy of scripture is of [6] private inter-
21 pretation. For no prophecy ever [7] came by the will of man: but men spake from God, being moved by the [8] Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring

[1] Gr. *presence.* [2] Gr. *having received.* [3] Gr. *was brought . . . by the majestic glory.* [4] Gr. *brought.* [5] Gr. *squalid.* [6] Or, *special* [7] Gr. was brought. [8] Or, Holy Spirit

damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to de-

in [1]destructive heresies, denying even the Master that bought them, bringing upon themselves
2 swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken
3 of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slum-
4 bereth not. For if God spared not angels when they sinned, but [2]cast them down to [3]hell, and committed them to [4]pits of darkness, to be reserved unto
5 judgement; and spared not the ancient world, but preserved Noah with seven others, [5]a preacher of righteousness, when he brought a flood upon the
6 world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly;
7 and delivered righteous Lot, sore distressed by the lascivious
8 life of the wicked (for that righteous man dwelling among them, in seeing and hearing, [6]vexed *his* righteous soul from day to day with *their* lawless
9 deeds): the Lord knoweth how

[1] Or, *sects of perdition* [2] Or, *cast them into dungeons* [3] Gr. *Tartarus.* [4] Some ancient authorities read *chains.* [5] Gr. *a herald.* [6] Gr. *tormented.*

liver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with

to deliver the godly out of temptation, and to keep the unrighteous under punishment unto
10 the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to
11 rail at [1]dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before
12 the Lord. But these, as creatures without reason, born [2]mere animals [3]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [4]de-
13 stroying surely be destroyed, suffering wrong as the hire of wrongdoing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their [5]love-feasts while they feast
14 with you; having eyes full of [6]adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of
15 cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [7]Beor, who loved the hire
16 of wrong-doing; but he was rebuked for his own transgres-

[1] Gr. *glories.* [2] Gr. *natural.* [3] Or, *to take and to destroy* [4] Or, *corruption* [5] Many ancient authorities read *deceivings.* [6] Gr. *an adulteress.* [7] Many ancient authorities read *Bosor.*

man's voice forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

sion: a dumb ass spake with man's voice and stayed the
17 madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness
18 hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them
19 that live in error; promising them liberty, while they themselves are bondservants of corruption; for of [1]whom a man is overcome, of the same is he also
20 brought into bondage. For if, after they have escaped the defilements of the world through knowledge of [2]the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the
21 first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to
22 the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

[1] Or, *what*

[2] Many ancient authorities read *our*.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant

3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting
2 you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles:
3 knowing this first, that [1] in the last days mockers shall come with mockery, walking after their own
4 lusts, and saying, Where is the promise of his [2] coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning
5 of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and [3] amidst water, by the word
6 of God; by which means the world that then was, being over-
7 flowed with water, perished: but the heavens that now are, and the earth, by the same word have been [4] stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one thing,

[1] Gr. *in the last of the days.* [2] Gr. *presence.* [3] Or, *through* [4] Or, *stored with fire*

of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness.

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

beloved, that one day is with the Lord as a thousand years, and a
9 thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should
10 come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [1]elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be [2]burned up.
11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness,
12 looking for and [3]earnestly desiring the [4]coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [1]elements shall
13 melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.
14 Wherefore, beloved, [4]seeing that ye look for these things, give diligence that ye may be found in peace, without spot and
15 blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given

[1] Or, *heavenly bodies* [2] The most ancient manuscripts read *discovered.* [3] Or, *hastening* [4] Gr. *presence.*

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

16 to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto
17 their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your
18 own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and [1]for ever. Amen.

[1] Gr. *unto the day of eternity*

THE FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God:* 5 *to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eter-

1 THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [1]Word of life
2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life,

[1] Or, *word*

nal life, which was with the Father, and was manifested unto us ;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep his commandments,* 9 *to love our brethren,* 15 *and not to love the world.* 18 *We must beware of seducers:* 20 *from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little children, these things write I unto you, that ye sin

the eternal *life*, which was with the Father, and was manifested
3 unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and
4 with his Son Jesus Christ: and these things we write, that [1]our joy may be fulfilled.

5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness
6 at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not
7 the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son
8 cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is
9 not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteous-
10 ness. If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye may not

[1] Many ancient authorities read *your*.

not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother

sin. And if any man sin, we have an [1]Advocate with the Father, Jesus Christ the right-
2 eous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.
3 And hereby know we that we know him, if we keep his com-
4 mandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the
5 truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that
6 we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

7 Beloved, no new command-ment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye
8 heard. Again, a new command-ment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already
9 shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now.
10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.
11 But he that hateth his brother is

[1] Or, *Comforter* Or, *Helper* Gr. *Paraclete.*

is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but

in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [1] I have written unto you, little children,

14 because ye know the Father. [1] I have written unto you, fathers, because ye know him which is from the beginning. [1] I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love

16 of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the

17 world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the

19 last hour. They went out from

[1] Or, *I wrote*

they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even

us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest [1] how that they all
20 are not of us. And ye have an anointing from the Holy One,
21 [2] and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and [3] because no lie
22 is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the
23 Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father
24 also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.
25 And this is the promise which he promised [4] us, *even* the life
26 eternal. These things have I written unto you concerning them that would lead you astray.
27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [5] and is true, and is no lie,

[1] Or, *that not all are of us* [2] Some very ancient authorities read *and ye all know.* [3] Or, *that* [4] Some ancient authorities read *you.* [5] Or, *so it is true, and is no lie; and even as &c.*

as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

and even as it taught you, [1]ye
28 abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed [2]before him at his
29 [3]coming. If ye know that he is righteous, [4]ye know that every one also that doeth righteousness is begotten of him.

3 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew
2 him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [5]he shall be manifested, we shall be like him; for we shall see him even as he
3 is. And every one that hath this hope *set* on him purifieth himself, even as he is pure.
4 Every one that doeth sin doeth also lawlessness: and sin is law-
5 lessness. And ye know that he was manifested to [6]take away sins; and in him is no sin.
6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither

[1] Or, *abide ye* [2] Gr. *from him.* [3] Gr. *presence.* [4] Or, *know ye* [5] Or, *it* [6] Or, *bear sins*

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his

7 [1]knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is right-
8 eous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of
9 the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begot-
10 ten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that
11 loveth not his brother. For this is the message which ye heard from the beginning, that we
12 should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
13 Marvel not, brethren, if the
14 world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not
15 abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
16 Hereby know we love, because he laid down his life for us: and

[1] Or, *hath known*

life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.

BELOVED, believe not every spirit, but try the spirits

we ought to lay down our lives
17 for the brethren. But whoso
hath the world's goods, and beholdeth his brother in need, and
shutteth up his compassion from
him, how doth the love of God
18 abide in him? *My* little children, let us not love in word,
neither with the tongue; but in
19 deed and truth. Hereby shall
we know that we are of the
truth, and shall [1]assure our heart
20 before him, whereinsoever our
heart condemn us; because God
is greater than our heart, and
21 knoweth all things. Beloved,
if our heart condemn us not, we
22 have boldness toward God; and
whatsoever we ask, we receive
of him, because we keep his commandments, and do the things
that are pleasing in his sight.
23 And this is his commandment,
that we should [2]believe in the
name of his Son Jesus Christ,
and love one another, even as he
24 gave us commandment. And
he that keepeth his commandments abideth in him, and he in
him. And hereby we know that
he abideth in us, by the Spirit
which he gave us.

4 Beloved, believe not every
spirit, but prove the spirits,

[1] Gr. *persuade.*

[2] Gr. *believe the name.*

whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us,

whether they are of God: because many false prophets are
2 gone out into the world. Hereby know ye the Spirit of God:
every spirit which confesseth that Jesus Christ is come in the
3 flesh is of God; and every spirit which [1]confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.
4 Ye are of God, *my* little children, and have overcome them:
because greater is he that is in you than he that is in the world.
5 They are of the world: therefore speak they *as* of the world,
and the world heareth them.
6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and
every one that loveth is begotten
8 of God, and knoweth God. He that loveth not knoweth not
9 God; for God is love. Herein was the love of God manifested [2]in us, that God hath sent his only begotten Son into the world, that we might live through
10 him. Herein is love, not that we loved God, but that he loved

[1] Some ancient authorities read *annulleth Jesus.* [2] Or, *in our case*

and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

us, and sent his Son *to be* the
11 propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.
12 No man hath beheld God at any time: if we love one another, God abideth in us, and
13 his love is perfected in us; hereby know we that we abide in him, and he in us, because he
14 hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of
15 the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and
16 he in God. And we know and have believed the love which God hath [1]in us. God is love; and he that abideth in love abideth in God, and God abid-
17 eth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world.
18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made
19 perfect in love. We love, be-
20 cause he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [2]cannot love God

[1] Or, *in our case* [2] Many ancient authorities read *how can he love God whom he hath not seen?*

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear

21 whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

5 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also
2 that is begotten of him. Hereby we know that we love the children of God, when we love God,
3 and do his commandments. For this is the love of God, that we keep his commandments: and his commandments are not
4 grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world,
5 *even* our faith. And who is he that overcometh the world, but he that believeth that Jesus is
6 the Son of God? This is he that came by water and blood, *even* Jesus Christ; not [1]with the water only, but [1]with the
7 water and [1]with the blood. And it is the Spirit that beareth witness, because the Spirit is the
8 truth. For there are three who

[1] Gr. in.

witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death: I do not say that he shall pray for it.

bear witness, the Spirit, and the water, and the blood: and the
9 three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concern-
10 ing his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.
11 And the witness is this, that God gave unto us eternal life,
12 and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.
13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of
14 the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth
15 us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked
16 of him. If any man see his brother sinning a sin not unto death, [1] he shall ask, and *God* will give him life for them that sin not unto death. There is [2] a sin unto death: not concerning this do I say that he should make

[1] Or, *he shall ask and shall give him life*, even *to them &c.* [2] Or, *sin*

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

17 request. All unrighteousness is
sin: and there is [1]a sin not unto
death.
18 We know that whosoever is
begotten of God sinneth not;
but he that was begotten of God
keepeth [2]him, and the evil one
19 toucheth him not. We know
that we are of God, and the
whole world lieth in the evil
20 one. And we know that the
Son of God is come, and hath
given us an understanding, that
we know him that is true, and
we are in him that is true, *even*
in his Son Jesus Christ. This is
the true God, and eternal life.
21 *My* little children, guard your-
selves from idols.

[1] Or, *sin*

[2] Or, *himself*

THE SECOND EPISTLE OF JOHN.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief,* 8 *lest they lose the reward of their former profession:* 10 *and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

1 THE elder unto the elect lady
and her children, whom I
love in truth; and not I only,
but also all they that know
2 the truth; for the truth's sake
which abideth in us, and it shall

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him

3 be with us for ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the

5 Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one an-

6 other. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk

7 in it. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.

8 Look to yourselves, that ye [1]lose not the things which [2]we have wrought, but that ye re-

9 ceive a full reward. Whosoever [3]goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the

10 Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give

11 no greeting: for he that giveth

[1] Or, *destroy* [2] Many ancient authorities read *ye.* [3] Or, *taketh the lead*

God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

him greeting partaketh in his evil works.

12 Having many things to write unto you, I would not *write them* with paper and ink, but I hope to come unto you, and to speak face to face, that your joy
13 may be fulfilled. The children of thine elect sister salute thee.

THE THIRD EPISTLE OF JOHN.

He commendeth Gaius for his piety, 5 *and hospitality* 7 *to true preachers:* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary side,* 11 *whose evil example is not to be followed:* 12 *and giveth special testimony to the good report of Demetrius.*

THE elder unto the well beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

1 THE elder unto Gaius the beloved, whom I love in truth.
2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul
3 prospereth. For I [1]rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.
4 Greater [2]joy have I none than [3]this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren

[1] Or, *rejoice greatly, when brethren come and bear witness*
[2] Some ancient authorities read *grace.*
[3] Or, *these* things, *that I may hear*

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

6 and strangers withal; who bare
witness to thy love before the
church: whom thou wilt do well
to set forward on their journey
7 worthily of God: because that
for the sake of the Name they
went forth, taking nothing of the
8 Gentiles. We therefore ought
to welcome such, that we may be
fellow-workers with the truth.
9 I wrote somewhat unto the
church: but Diotrephes, who
loveth to have the preeminence
among them, receiveth us not.
10 Therefore, if I come, I will bring
to remembrance his works which
he doeth, prating against us with
wicked words: and not content
therewith, neither doth he him-
self receive the brethren, and
them that would he forbiddeth,
and casteth *them* out of the
11 church. Beloved, imitate not
that which is evil, but that which
is good. He that doeth good is
of God: he that doeth evil hath
12 not seen God. Demetrius hath
the witness of all *men*, and of the
truth itself: yea, we also bear
witness; and thou knowest that
our witness is true.
13 I had many things to write
unto thee, but I am unwilling to
write *them* to thee with ink and
14 pen: but I hope shortly to see
thee, and we shall speak face to
face. Peace *be* unto thee. The
friends salute thee. Salute the
friends by name.

THE GENERAL EPISTLE OF

JUDE.

He exhorteth them to be constant in the profession of the faith. 4 *False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared:* 20 *whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.*

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

1 JUDAS, a [1]servant of Jesus Christ, and brother of James,
[2]to them that are called, beloved in God the Father, and kept for
2 Jesus Christ: Mercy unto you and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.
4 For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [3]our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though ye know all things once for all, how that [4]the Lord, having saved a people out of the land of Egypt, [5]afterward destroyed them that be-

[1] Gr. *bond-servant.* [2] Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called* [3] Or, *the only Master, and our Lord Jesus Christ* [4] Many very ancient authorities read *Jesus.* [5] Gr. *the second time.*

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose

6 lieved not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judge-
7 ment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [1]as an example, suffering the punishment of eternal
8 fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at [2]dignities.
9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee.
10 But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they [3]destroyed.
11 Woe unto them! for they went in the way of Cain, and [4]ran riotously in the error of Balaam for hire, and perished in the
12 gainsaying of Korah. These are they who are [5]hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by

[1] Or, *as an example of eternal fire, suffering punishment* [2] Gr. *glories.* [3] Or, *corrupted* [4] Or, *cast themselves away through* [5] Or, *spots*

fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love

winds; autumn trees without fruit, twice dead, plucked up by
13 the roots; wild waves of the sea, foaming out their own [1]shame; wandering stars, for whom the blackness of darkness hath been
14 reserved for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with [2]ten
15 thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken
16 against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.

17 But ye, beloved, remember ye the words which have been spoken before by the apostles
18 of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after [3]their own ungodly
19 lusts. These are they who make separations, [4]sensual, having not
20 the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the
21 Holy Spirit, keep yourselves in

[1] Gr. *shames.* [2] Gr. *his holy myriads.* [3] Gr. their own lusts of ungodlinesses. [4] Or, *natural* Or, *animal*

of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

the love of God, looking for the mercy of our Lord Jesus Christ
22 unto eternal life. [1]And on some have mercy, [2]who are in doubt;
23 and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.
24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in
25 exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and [3]for evermore. Amen.

[1] The Greek text in this passage (*And . . . fire*) is somewhat uncertain. [2] Or, *while they dispute* with you [3] Gr. *unto all the ages.*

THE REVELATION

OF

S. JOHN THE DIVINE.

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he

1 THE Revelation of Jesus Christ, which God [1]gave him *even* to shew unto his [2]servants, the things which must shortly

[1] Or, *gave unto him, to shew unto his servants the things &c.* [2] Gr. *bond-servants*: and so throughout this book.

sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen.

8 I am Alpha and Omega, the beginning and the ending, saith

come to pass: and he sent and signified [1]*it* by his angel unto
2 his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw.
3 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [2]which is to come; and from the seven Spirits which are before his throne;
5 and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [3]loosed us
6 from our sins [4]by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [5]for ever and ever.
7 Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [6]the Lord God, [7]which is

[1] Or, *them* [2] Or, *which cometh* [3] Many authorities, some ancient, read *washed.* [4] Gr. *in*
[5] Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.* [6] Or, *the Lord, the God*
[7] Or, *he which*

the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many

and which was and [1]which is to come, the Almighty.

9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony
10 of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a
11 trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice which spake with me. And having turned, I saw seven golden
13 [2]candlesticks; and in the midst of the [2]candlesticks one like unto [3]a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden
14 girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes
15 were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of

[illegible]

[1] Or, *which cometh* [2] Gr. *lamp-stands.* [3] Or, *the Son of man*

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira: and what is commended, or found wanting in them.*

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them

16 many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth
17 in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the
18 first and the last, and the Living one; and I [1]was dead, and behold, I am alive [2]for evermore, and I have the keys of death and
19 of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass
20 hereafter; the mystery of the seven stars which thou sawest [3]in my right hand, and the seven golden [4]candlesticks. The seven stars are the angels of the seven churches: and the seven [4]candlesticks are seven churches.

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden
2 [4]candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which

[1] Gr. *became.* [2] Gr. *unto the ages of the ages.* [3] Gr. *upon.* [4] Gr. *lamp-stands.*

which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days:

call themselves apostles, and they are not, and didst find them
3 false; and thou hast patience and didst bear for my name's sake, and hast not grown weary.
4 But I have *this* against thee, that thou didst leave thy first
5 love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [1]candlestick out of its
6 place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans,
7 which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [2]Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which [3]was dead, and
9 lived *again*: I know thy tribulation, and thy poverty (but thou art rich), and the [4]blasphemy of them which say they are Jews, and they are not, but are a syna-
10 gogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [5]and ye shall have [6]tribulation ten days.

[1] Gr. *lamp-stand.* [2] Or, *garden*: as in Gen. ii. 8. [3] Gr. *became.* [4] Or, *reviling* [5] Some authorities read *and may have.* [6] Gr. *a tribulation of ten days.*

be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name

Be thou faithful unto death, and
I will give thee the crown of
11 life. He that hath an ear, let
him hear what the Spirit saith
to the churches. He that over-
cometh shall not be hurt of the
second death.
12 And to the angel of the church
in Pergamum write;
These things saith he that hath
13 the sharp two-edged sword: I
know where thou dwellest, *even*
where Satan's throne is: and
thou holdest fast my name, and
didst not deny my faith, even in
the days [1]of Antipas my witness,
my faithful one, who was killed
among you, where Satan dwell-
14 eth. But I have a few things
against thee, because thou hast
there some that hold the teach-
ing of Balaam, who taught Balak
to cast a stumblingblock before
the children of Israel, to eat
things sacrificed to idols, and to
15 commit fornication. So hast
thou also some that hold the
teaching of the Nicolaitans in
16 like manner. Repent therefore:
or else I come to thee quickly,
and I will make war against them
with the sword of my mouth.
17 He that hath an ear, let him hear
what the Spirit saith to the
churches. To him that over-
cometh, to him will I give of the
hidden manna, and I will give
him a white stone, and upon the
stone a new name written, which

[1] The Greek text here is somewhat uncertain.

written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like
19 unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more
20 than the first. But I have *this* against thee, that thou sufferest [1]the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.
21 And I gave her time that she should repent; and she willeth not to repent of her fornication.
22 Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of [2]her works.
23 And I will kill her children with [3]death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works.
24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none
25 other burden. Howbeit that which ye have, hold fast till I

[1] Many authorities, some ancient, read *thy wife*. [2] Many ancient authorities read *their*. [3] Or, *pestilence*

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall

26 come. And he that overcometh, and he that keepeth my works unto the end, to him will I give
27 authority over the nations; and he shall rule them with a rod of [1]iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:
28 and I will give him the morning
29 star. He that hath an ear, let him hear what the Spirit saith to the churches.

3 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou
2 livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have [2]found no works of thine fulfilled be-
3 fore my God. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what
4 hour I will come upon thee. But thou hast a few names in Sardis which did not defile their gar-

[1] Or, *iron; as vessels of the potter, are they broken* [2] Many ancient authorities read *not found thy works.*

walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

ments: and they shall walk with me in white; for they are worthy.

5 He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have [1]set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou didst keep the word of my patience, I also will keep thee from the hour of [2]trial, that *hour* which is to come upon the whole [3]world, to [4]try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one

[1] Gr. *given.* [2] Or, *temptation* [3] Gr. *inhabited earth.* [4] Or, *tempt*

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

12 take thy crown. He that overcometh, I will make him a pillar in the [1]temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and
13 mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.
14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of
15 God: I know thy works, that thou art neither cold nor hot: I
16 would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew
17 thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and
18 naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou

[1] Or, *sanctuary*: and so throughout this book.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and

19 mayest see. As many as I love,
I reprove and chasten: be zeal-
20 ous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup
21 with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his
22 throne. He that hath an ear, let him hear what the Spirit saith to the churches.

4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [1]come to pass
2 hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and
3 one sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an eme-
4 rald to look upon. And round about the throne *were* four and

[1] Or, *come to pass. After these things straightway &c.*

upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads
5 crowns of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
6 and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes be-
7 fore and behind. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature
8 *was* like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and
9 [1] which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [2] for ever and
10 ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [2] for ever and ever, and shall cast their crowns before the throne, say-

[1] Or, *which cometh*

[2] Gr. *unto the ages of the ages.*

11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book

11 ing, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5 And I saw [1] in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven 2 seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals 3 thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the 4 book, or to look thereon. And I wept much, because no one was found worthy to open the 5 book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven 6 seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [2] seven Spirits of God, sent forth into 7 all the earth. And he came, and

[1] Gr. *on.* [2] Some ancient authorities omit *seven.*

out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

he [1]taketh *it* out of the right hand of him that sat on the
8 throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.
9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and
10 nation, and madest them *to be* unto our God a kingdom and priests; and they reign upon the
11 earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;
12 saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and bless-
13 ing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour,

[1] Gr. *hath taken.*

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny;

and the glory, and the dominion,
14 [1]for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a
2 voice of thunder, Come[2]. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.
3 And when he opened the second seal, I heard the second living creature saying, Come[2].
4 And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [3]peace from the earth, and that they should slay one another: and there was given unto him a great sword.
5 And when he opened the third seal, I heard the third living creature saying, Come[2]. And I saw, and behold, a black horse; and he that sat thereon had a
6 balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A [4]measure of wheat for

[1] Gr. *unto the ages of the ages.* [2] Some ancient authorities add *and see.* [3] Some ancient authorities read *the peace of the earth.* [4] Gr. *chœnix*, a small measure.

and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of

a [1] penny, and three measures of barley for a [1] penny; and the oil and the wine hurt thou not.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying,
8 Come[2]. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [3] death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they
10 held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell
11 on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [4] be fulfilled.

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of

[1] See marginal note on Matt. xviii. 28. [2] Some ancient authorities add *and see.* [3] Or, *pestilence*
[4] Some ancient authorities read *have fulfilled their course.*

hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on any tree.

2 And I saw another angel as-

hair, and the whole moon be-
13 came as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a
14 great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of
15 their places. And the kings of the earth, and the princes, and the [1] chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the
16 rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
17 for the great day of their wrath is come; and who is able to stand?

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea,
2 or upon any tree. And I saw another angel ascend from the

[1] Or, *military tribunes* Gr. *chiliarchs.*

cending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man

sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to
3 hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.
4 And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.
5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.
9 After these things I saw, and behold, a great multitude, which

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither

no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;
10 and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and
11 unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures: and they fell before the throne on their faces, and wor-
12 shipped God, saying, Amen: [1] Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God [2] for ever and ever.
13 Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence
14 came they? And I [3] say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the
15 Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his
16 tabernacle over them. They shall hunger no more, neither thirst any more; neither shall

[1] Gr. *The blessing, and the glory, &c.* [2] Gr. *unto the ages of the ages.* [3] Gr. *have said.*

shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

the sun strike upon them, nor
17 any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

8 And when he opened the seventh seal, there followed a silence in heaven about the space of half
2 an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood [1]over the altar, having a golden censer; and there was given unto him much incense, that he should [2]add it unto the prayers of all the saints upon the golden altar which was before
4 the throne. And the smoke of the incense, [3]with the prayers of the saints, went up before God
5 out of the angel's hand. And the angel [4]taketh the censer; and he filled it with the fire of the altar, and cast it [5]upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

[1] Or, *at* [2] Gr. give. [3] Or, *for* [4] Gr. *hath taken.* [5] Or, *into*

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of

7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast [1]upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the
9 sea became blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the
11 waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard [2]an eagle, flying in mid heaven, say-

[1] Or, *into* [2] Gr. *one eagle.*

heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

4 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men

ing with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the
2 pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke
3 of the pit. And out of the smoke came forth locusts upon the earth; and power was given them as the scorpions of the earth have
4 power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree but only such men as have not the seal of God on their foreheads
5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion,
6 when it striketh a man. And in

seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an

those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death
7 fleeth from them. And the [1]shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their
8 faces were as men's faces. And they had hair as the hair of women, and their teeth were as
9 *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rush-
10 ing to war. And they have tails like unto scorpions, and stings; and in their tails is their power
11 to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name [2]Apollyon.

12 The first Woe is past: behold, there come yet two Woes hereafter.

13 And the sixth angel sounded, and I heard [3]a voice from the horns of the golden altar which
14 is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river
15 Euphrates. And the four angels were loosed, which had been

[1] Gr. *likenesses.* [2] That is, *Destroyer.* [3] Gr. *one voice.*

hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

prepared for the hour and day and month and year, that they should kill the third part of men.
16 And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.
17 And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and
18 brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.
19 For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and
20 with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship [1] devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear,
21 nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

[1] Gr. *demons*.

CHAPTER X.

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth.

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his
2 feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon
3 the earth; and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.
4 And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.
5 And the angel which I saw standing upon the sea and upon the earth lifted up his right hand
6 to heaven, and sware by him that liveth [1]for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, [2]and the sea and the things that are therein, that there shall be [3]time no longer;
7 but in the days of the voice of the seventh angel, when he is about to sound, then is finished

[1] Gr. *unto the ages of the ages.* [2] Some ancient authorities omit *and the sea and the things that are therein.* [3] Or, *delay*

of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied,* 11 *and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall

the mystery of God, according to the good tidings which he declared to his servants the pro-
8 phets. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and
9 upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet
10 as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly
11 was made bitter. And they say unto me, Thou must prophesy again [1]over many peoples and nations and tongues and kings.

11 And there was given me a reed like unto a rod: [2]and one said, Rise, and measure the temple of God, and the altar, and
2 them that worship therein. And the court which is without the temple [3]leave without, and measure it not; for it hath been given unto the nations: and the holy

[1] Or, *concerning* [2] Gr. *saying.* [3] Gr. *cast without.*

they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

city shall they tread under foot
3 forty and two months. And I
will give unto my two witnesses,
and they shall prophesy a thou-
sand two hundred and three-
score days, clothed in sack-
4 cloth. These are the two olive
trees and the two [1]candlesticks,
standing before the Lord of the
5 earth. And if any man desireth
to hurt them, fire proceeded out
of their mouth, and devoureth
their enemies: and if any man
shall desire to hurt them, in this
6 manner must he be killed. These
have the power to shut the
heaven, that it rain not during
the days of their prophecy: and
they have power over the waters
to turn them into blood, and
to smite the earth with every
plague, as often as they shall
7 desire. And when they shall
have finished their testimony,
the beast that cometh up out of
the abyss shall make war with
them, and overcome them, and
8 kill them. And their [2]dead
bodies *lie* in the street of the
great city, which spiritually is
called Sodom and Egypt, where
also their Lord was crucified.
9 And from among the peoples
and tribes and tongues and na-
tions do *men* look upon their
[2]dead bodies three days and a
half, and suffer not their [2]dead
bodies to be laid in a tomb

[1] Gr. *lamp-stands.*

[2] Gr. *carcase.*

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art,

10 And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the
11 earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld
12 them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld
13 them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake [1] seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
14 The second Woe is past; behold, the third Woe cometh quickly.
15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord and of his Christ: and he shall reign [2] for ever and ever.
16 And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and
17 worshipped God, saying, We give thee thanks, O Lord God,

[1] Gr. *names of men, seven thousand.*

[2] Gr. *unto the ages of the ages.*

and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did

the Almighty, which art and which wast; because thou hast taken thy great power, and didst
18 reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [1]covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she
2 was with child: and she crieth out, travailing in birth, and in
3 pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven
4 diadems. And his tail draweth the third part of the stars of

[1] Or, *testament*

cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by

heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might de-
5 vour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto
6 his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven; Michael and his angels *going forth* to war with the dragon; and the dragon warred and his
8 angels; and they prevailed not, neither was their place found
9 any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [1]world; he was cast down to the earth, and his angels
10 were cast down with him. And I heard a great voice in heaven, saying, [2]Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night.
11 And they overcame him because

[1] Gr. *inhabited earth.* [2] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's*

the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

of the blood of the Lamb, and because of the word of their testimony; and they loved not their
12 life even unto death. Therefore rejoice, O heavens, and ye that [1]dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.
13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man
14 *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the ser-
15 pent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by
16 the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.
17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus:

[1] Gr. *tabernacle*.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to

13 And he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his
2 heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion and the dragon gave him his power, and his throne, and great
3 authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and the whole earth wondered after
4 the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?
5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty and two months.
6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3]dwell
7 in the heaven. [4]And it was

[1] Gr. *slain.* [2] Or, *to do* his works *during* See Dan. xi. 28. [3] Gr. *tabernacle.* [4] Some ancient authorities omit *And it was given . . . overcome them.*

make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the

given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and na-
8 tion. And all that dwell on the earth shall worship him, *every one* whose name hath not been [1]written in the book of life of the Lamb that hath been slain from
9 the foundation of the world. If any man hath an ear, let him hear.
10 [2]If any man [3]*is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb,
12 and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was
13 healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of
14 men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who

[1] Or, *written from the foundation of the world in the book ... slain* is somewhat uncertain. [2] The Greek text in this verse [3] Or, leadeth *into captivity*

beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

1 *The Lamb standing on mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and wine-press of the wrath of God.*

AND I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

hath the stroke of the sword, and
15 lived. And it was given *unto him* to give breath to it, *even* to the image of the beast, [1] that the image of the beast should both speak, and cause that as many as should not worship the image of
16 the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their
17 forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the
18 number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [2] Six hundred and sixty and six.

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.
2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping

[1] Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*
[2] Some ancient authorities read *Six hundred and sixteen.*

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his

3 with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the
4 earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto
5 God and unto the Lamb. And in their mouth was found no lie: they are without blemish.
6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [1]dwell on the earth, and unto every nation and tribe
7 and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
9 And another angel, a third, followed them, saying with a great voice, If any man wor-

[1] Gr. *sit.*

image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

shippeth the beast and his image, and receiveth a mark upon his
10 forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is [1] prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of
11 the Lamb: and the smoke of their torment goeth up [2] for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his
12 name. Here is the patience of the saints, that they keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [3] in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [4] a son of man, having on his head a golden crown, and in his hand a sharp
15 sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the

[1] Gr. *mingled.* [2] Gr. *unto ages of ages.* [3] Or, *in the Lord. From henceforth, yea, saith the Spirit* [4] Or, *the Son*

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcome the beast.* 7 *The seven vials full of the wrath of God.*

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number

16 earth is [1] overripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having a sharp

18 sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are

19 fully ripe. And the angel cast his sickle into the earth, and gathered the [2] vintage of the earth, and cast it into the winepress, the great *winepress*, of the

20 wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and

[1] Gr. *dried up.* [2] Gr. *vine.*

of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

from the number of his name standing [1] by the glassy sea, hav-
3 ing harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou
4 King of the [2] ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was
6 opened: and there came out from the temple the seven angels that had the seven plagues, arrayed [3] with *precious* stone, pure *and* bright, and girt about their
7 breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [4] for ever and
8 ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

[1] Or, *upon* [2] Many ancient authorities read *nations*. [3] Many ancient authorities read *in linen*.
[4] Gr. *unto the ages of the ages*.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured

16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and [1]it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and [1]it became blood as of a dead man; and every [2]living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; [3]and [1]it 5 became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus [4]judge: for 6 they poured out the blood of saints and prophets, and blood hast thou given them to drink: 7 they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

8 And the fourth poured out

[1] Or, *there came* [2] Gr. *soul of life.* [3] Some ancient authorities read *and they became.* [4] Or, *judge. Because they . . . prophets, thou hast given them blood also to drink*

out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them to-

his bowl upon the sun; and it was given unto [1]it to scorch
9 men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.
10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their
11 tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sun-
13 rising. And I saw *coming* out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as
14 it were frogs: for they are spirits of [2]devils, working signs; which go forth [3]unto the kings of the whole [4]world, to gather them together unto the war of the great day of God, the
15 Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see
16 his shame.) And they gathered

[1] Or, *him* [2] Gr. *demons.* [3] Or, *upon* [4] Gr. *inhabited earth.*

gether into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 16 *The punishment of the whore.* 14 *The victory of the Lamb.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the

them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since [1]there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great

[1] Some ancient authorities read *there was a man.*

great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest

harlot that sitteth upon many
2 waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.
3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [1] full of names of blasphemy, having seven heads
4 and ten horns. And the woman was arrayed in purple and scarlet, and [2] decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [3] even the unclean
5 things of her fornication, and upon her forehead a name written, [4] MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMI-
6 NATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the [5] martyrs of Jesus. And when I saw her, I wondered with a great wonder.
7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.
8 The beast that thou sawest was,

[1] Or, *names full of blasphemy* [2] Gr. *gilded.* [3] Or, *and of the unclean things* [4] Or, *a mystery, BABYLON THE GREAT* [5] Or, *witnesses*

was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the

and is not; and is about to come up out of the abyss, [1] and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [2] in the book of life from the foundation of the world, when they behold the beast, how that he was, and is
9 not, and [3] shall come. Here is the [4] mind which hath wisdom. The seven heads are seven mountains, on which the woman
10 sitteth: and [5] they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must
11 continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into
12 perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the
13 beast, for one hour. These have one mind, and they give their power and authority unto the
14 beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and
15 faithful. And he saith unto me, The waters which thou sawest,

[1] Some ancient authorities read *and he goeth.* [2] Gr. *on.* [3] Gr. *shall be present.* [4] Or, *meaning* [5] Or. *there are*

whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice

where the harlot sitteth, are peoples, and multitudes, and na-
16 tions, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her
17 utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.
18 And the woman whom thou sawest is the great city, which [1]reigneth over the kings of the earth.

18 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened
2 with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of [2]devils, and a [3]hold of every
3 unclean and hateful bird. For [4] [4]by [5]the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her [6]wantonness.

4 And I heard another voice

[1] Gr. *hath a kingdom.* [2] Gr. *demons.* [3] Or, *prison* [4] Some authorities read *of the wine . . . have drunk.* [5] Some ancient authorities omit *the wine of.* [6] Or, *luxury*

from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her
5 plagues: for her sins [1]have reached even unto heaven, and
[1]God hath remembered her ini-
6 quities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double.
7 How much soever she glorified herself, and waxed [2]wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see
8 mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is [3]the Lord God which judged
9 her. And the kings of the earth, who committed fornication and lived [4]wantonly with her, shall weep and wail over her, when they look upon the smoke of
10 her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come.
11 And the merchants of the earth weep and mourn over her, for no man buyeth their [5]merchandise

[1] Or, *clave together* [2] Or, *luxurious* [3] Some ancient authorities omit *the Lord.* [4] Or, *luxuriously* [5] Gr. *cargo.*

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

12 any more; [1]merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron,
13 and marble; and cinnamon, and [2]spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and [3]slaves; and [4]souls
14 of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all.
15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning;
16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and [5]decked with gold and precious
17 stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as [6]gain their living by sea, stood afar
18 off, and cried out as they looked upon the smoke of her burning, saying, What *city* is like the

[1] Gr. *cargo.* [2] Gr. *amomum.* [3] Gr. *bodies.* [4] Or, *lives* [5] Gr. *gilded.* [6] Gr. *work the sea.*

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

19 great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she
20 made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And [1]a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found
22 no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [2]of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee;
23 and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.
24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

[1] Gr. *one.* [2] Some ancient authorities omit *of whatsoever craft.*

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and
2 power, belong to our God; for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood
3 of his servants at her hand. And a second time they [1] say, Hallelujah. And her smoke goeth up
4 [2] for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hal-
5 lelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the
6 small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God,
7 the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath

[1] Gr. *have said.*

[2] Gr. *unto the ages of the ages.*

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and beheld a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of

8 made herself ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints.

9 And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.

10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [1] called Faithful and True; and in righteousness he doth judge and make war.

12 And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but

13 he himself. And he *is* arrayed in a garment [2] sprinkled with blood: and his name is called

14 The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and*

15 pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he tread-

[1] Some ancient authorities omit *called*.

[2] Some ancient authorities read *dipped in*.

the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

eth the [1]winepress of the fierceness of the wrath of Almighty
16 God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw [2]an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto
18 the great supper of God; that ye may eat the flesh of kings and the flesh of [3]captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his
20 army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone:
21 and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

[1] Gr. *winepress of the wine of the fierceness.* [2] Gr. *one.* [3] Or, *military tribunes* Gr. *chiliarchs.*

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great
2 chain [1] in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thou-
3 sand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with
5 Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resur-
6 rection. Blessed and holy is he that hath part in the first resurrection: over these the second

[1] Gr. *upon.*

power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead

death hath no [1]power; but they shall be priests of God and of Christ, and shall reign with him [2]a thousand years.

7 And when the thousand years are finished, Satan shall be loosed
8 out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand
9 of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down [3]out of heaven, and devoured them.
10 And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [4]for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was
12 found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books,
13 according to their works. And

[1] Or, *authority* [2] Some ancient authorities read *the*. [3] Some ancient authorities insert *from God*. [4] Gr *unto the ages of the ages*.

which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the

the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their
14 works. And death and Hades were cast into the lake of fire. This is the second death, *even*
15 the lake of fire. And if any was not found written in the book[2] of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.
2 And I saw [1]the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.
3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [2]dwell with them, and they shall be his peoples, and God himself shall be with them,
4 [3]*and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.
5 And he that sitteth on the throne

[1] Or, *the holy city Jerusalem coming down new out of heaven* [2] Gr. *tabernacle.* [3] Some ancient authorities omit, and be *their God.*

throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the*

said, Behold, I make all things new. And he saith, [1] Write: for these words are faithful and true.

6 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

8 But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the

10 wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven

11 from God, having the glory of God: her [2] light was like unto a stone most precious, as it were a jasper stone, clear as crystal:

12 having a wall great and high; having twelve [3] gates, and at the [3] gates twelve angels; and names written thereon, which are *the names* of the twelve

[1] Or, *Write, These words are faithful and true.* [2] Gr. *luminary.* [3] Gr. *portals.*

names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

tribes of the children of Israel:
13 on the east were three [1]gates; and on the north three [1]gates; and on the south three [1]gates; and on the west three [1]gates.
14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apos-
15 tles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the [1]gates thereof, and the
16 wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.
17 And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel.
18 And the building of the wall thereof was jasper: and the city was pure gold, like unto pure
19 glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, [2]sapphire; the third, chalcedony; the fourth,
20 emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase: the eleventh, [3]jacinth;

[1] Gr. *portals.* [2] Or, *lapis lazuli* [3] Or, *sapphire*

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

21 the twelfth, amethyst. And the twelve [1] gates were twelve pearls; each one of the several [1] gates was of one pearl: and the street of the city was of pure gold, [2] as
22 it were transparent glass. And I saw no temple therein; for the Lord God the Almighty, and the Lamb, are the temple thereof.
23 And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [3] and the
24 lamp thereof *is* the Lamb. And the nations shall walk [4] amidst the light thereof: and the kings of the earth do bring their glory
25 into it. And the [1] gates thereof shall in no wise be shut by day (for there shall be no night
26 there): and they shall bring the glory and the honour of the na-
27 tions into it: and there shall in no wise enter into it any thing [5] unclean, or he that [6] maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

22 And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of

[1] Gr. *portals.* [2] Or, *transparent as glass* [3] Or, *and the Lamb, the lamp thereof* [4] Or, *by*
[5] Gr. *common.* [6] Or, *doeth*

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fel-

2 [1]the Lamb, in the midst of the street thereof. And on this side of the river and on that was [2]the tree of life, bearing twelve [3]*manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of
3 the nations. And there shall be [4]no curse any more: and the throne of God and of the Lamb shall be therein: and his ser-
4 vants shall do him service; and they shall see his face; and his name *shall be* on their foreheads.
5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [5]for ever and ever.
6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come
7 to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these
9 things. And he saith unto me, See thou do it not: I am a fellow servant with thee and

[1] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life* [2] Or, *a tree* [3] Or, *crops of fruit* [4] Or, *no more any thing accursed* [5] Gr. *unto the ages of the ages.*

low servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoso-

with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time
11 is at hand. He that is unrighteous, let him do unrighteousness [1] still: and he that is filthy, let him be made filthy [1] still: and he that is righteous, let him do righteousness [1] still: and he that is holy, let him be made holy
12 [1] still. Behold, I come quickly; and my [2] reward is with me, to render to each man according as
13 his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.
14 Blessed are they that wash their robes, that they may have [3] the right *to come* to the tree of life, and may enter in by the [4] gates
15 into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [5] maketh a lie.
16 I Jesus have sent mine angel to testify unto you these things [6] for the churches. I am the root and the offspring of David, the bright, the morning star.
17 [7] And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come:

[1] Or, *yet more* [2] Or, *wages* [3] Or, *the authority over* [4] Gr. *portals.* [5] Or, *doeth* [6] Gr. *over.* [7] Or, *Both*

ever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

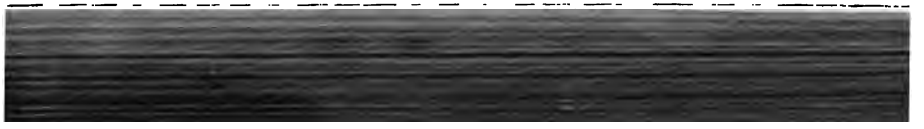
he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [1] unto them, God shall add [1] unto him the plagues which
19 are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [2] which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus [3] be [4] with the saints. Amen.

[1] Gr. *upon.* [2] Or, even from *the things which are written.* [3] Some ancient authorities add *Christ.* [4] Two ancient authorities read *with all.*



List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page xi.

CLASSES OF PASSAGES.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων, δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons.")

IX. After "baptize" let the marg. "Or *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Hebrew ix. 15–17.

XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let *ἀσσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny" and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24,

where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism.*

10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day,* or *our needful bread.* So in Luke xi. 3.

27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6,8 For "power" read "authority" [see marg. 3] So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]

31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg.[4] read "Many ancient authorities read *saying*"

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."

23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12, "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.

32 "and they that followed" etc. omit the marg.

45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received.*

XIV. 3 For "spikenard" read "pure nard"(with marg. Or, *liquid nard*), and omit marg.[2] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

70 For "since the world began" read "of old." Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising."

37 For "even for" read "even unto."

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg. [1]

20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuza" read "Chuzas"

29 For "commanded" read "was commanding"

33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"

18 For "alone" read "apart"

46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)

XIII. 32 "I am perfected" add marg. Or, *I end my course*

XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)

XVII. 6 Read "If ye had faith" etc. and "it would obey you."

11 For "through the midst of" read "along the borders of" and substitute the present text for marg. [4].

XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*

7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*

XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.

42 "day" add marg. Some ancient authorities read *thy day.*

"peace" add marg. Some ancient authorities read *thy peace.*

XX. 20 "rule" add marg. Or, *ruling power*

XXII. 24 For "is accounted" read "was accounted"

70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

XXIII. 2 "Christ a king" omit the marg.

15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*

23 For "instant" read "urgent"

46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"

38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.

II. 17 For "The zeal of thine house" read "Zeal for thy house"

III. 20 For "ill" read "evil" So in v. 29.

29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]

V. 27 Substitute the marginal rendering for the text.

VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*

21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.

23 "a man every whit whole" add marg. Gr. *a whole man sound.*

38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)

VIII. 24, 28 "I am *he*" omit marg.[1] (and the corresponding portion of marg.[4]) So in xiii. 19.

25 Substitute for the present marg.[2] Or, *Altogether that which I also speak unto you*

26 "unto the world" omit marg.[3] "Gr. *into.*"

44 For "stood" read "standeth" and omit marg.[1]

52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]

58 For "was" read "was born" and omit marg.[2]

X. 8 "before me" add marg. Some ancient authorities omit *before me.*

XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"

XIV. 1 Let marg.[1] and the text exchange places.

14 For "shall ask me any thing" read "shall ask any thing" and let marg. [2] read Many ancient authorities add *me.*

XVI. 25, 29 For "proverbs" read "dark sayings"

XVII. 24 For "I will" read "I desire"

XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it.* for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]

XXI. 7 "was naked" add marg. Or, *had on his under garment only*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners.*"

XIV. 9 "made whole" omit marg. [1]

XV. 18 For "from the beginning of the world" read "from of old"

23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)

XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.

35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little* time

29 "whether with little" etc. add marg. Or, *both in little and in great*, i. e. in all respects

XXVII. 37 Omit marg.[1]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.

18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. *sinned.*

13 For "a law" read "the law"

14 For "which have no" read "that have not the"
For "having no" read "not having the"

14, 15 Enclose in a parenthesis.

15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*

18 In marg.[1] for "*provest*" read "*dost distinguish*"

22 Omit the marg.

III. 9 For "in worse case" read "better" and omit the marg.

21 Begin a paragraph.

23 "have sinned" add marg. Gr. *sinned.*

25 "set forth" omit marg. [7] ("*purposed*")

For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. [8]

31 Make a paragraph of verse 31.

IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the marg.

V. 1 For "let us have" read "we have" and in marg. [2] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).

7 Omit marg. [1] ("*that which is good*")

VI. 7 "justified" add marg. Or, *released*

VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"

VIII. 3 Let marg. [3] ("*and for sin*") and the text exchange places.

5, 6, 9, 13 For "spirit" read "Spirit"

13 For "mortify" read "put to death" and omit marg. [2]

24 For "by" read "in" (with marg. Or, *by*)

26 For "himself" read "itself"

34 For "shall condemn" read "condemneth"

IX. 5 For marg. [2] read Or, *flesh: he who is over all, God,* be *blessed for ever*

22 "willing" add marg. Or, *although willing*

XI. 11 Begin the paragraph here instead of at ver. 13.

XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*

6 Omit marg. [1] ("*the faith*")

19 Let marg. [1] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing... are being saved" read "perish... are saved" and put the present text into the marg.

19 For "And... reject" read "And the discernment of the discerning will I bring to nought"

26 Omit marg. [1] (Or, "have part therein")

II. 6 For "the perfect" read "them that are full-grown"

8 For "knoweth" read "hath known"

12 For "is of God" read "is from God"

For "are freely given to us by God" read "were freely given to us of God"

13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg. [1]

14 "natural" add marg. Or, *unspiritual* Gr. *psychical.*

IV. 8 For "have reigned" read "have come to reign"

9 For "and to angels" read "both to angels" and substitute the present text for the marg.

21 For "meekness" read "gentleness"

V. 10, 11 Let marg. [3] and [4] and the text exchange places.

VII. 6 For "permission" read "concession"

21 Let marg. [2] ("*nay, even if*") and the text exchange places.

25 For "faithful" read "trustworthy"

26 For "the present distress" read "the distress that is upon us"

31 For "abusing it" read "using it to the full" and omit the marg.

VIII. 3 For "of him" read "by him"

8 "commend" add marg. Gr. *present.*

IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.

27 "have preached" add marg. Or, *have been a herald*

XI. 10 Omit marg. [1] ("*have authority over*")

19 For "heresies" read "factions" (with marg. Gr. *heresies.*)

27 For "unworthily" read "in an unworthy manner"

XII. 31 Read "And moreover a most excellent way" etc.

XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. [2] and [3]

13 Omit marg. [4] ("*but greater than these*")

XIV. 3 For "comfort" read "exhortation"

33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]

XV. 2 Adopt marg. [2] for the text (substituting "*the word which*" for "*what*".)

8 For "as unto . . . time" read "as to the *child* untimely born"

19 Let marg. [4] and the text exchange places.

33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"

34 For "Awake up" read "Awake to soberness" and omit marg. [2]

44, 46 "natural" add marg. Gr. *psychical.*

51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)

15 For "before" read "first"

24 Read in the text "for in faith ye stand fast"

II. 14 Begin a new paragraph with this verse.

15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

III. 9 For "is glory" read "hath glory" and let marg. [3] run Many etc. *For if the ministration of condemnation is glory.*

18 Let marg. [1] and the text exchange places.
Omit marg. [2] ("*the Spirit* which is *the Lord*").

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read *—wherefore.*

GALATIANS.

I. 7 "which is not another *gospel:* only" etc. add the marg. Or, *which is nothing else save that* etc.

10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"

III. 22 For "hath shut up" read "shut up"

23 Omit marg. [1] ("*the faith*")

24 For "hath been" read "is become"

IV. 12 For "be" read "become"

For "I *am* as" read "I also *am become* as"

16 For "because I tell you" read "by telling y

19 Substitute a dash for the comma after "you

V. 1 Substitute marg. [1] ("*For freedom*") for the t

12 For "cut themselves off" read "go beyond cumcision"

20 Substitute marg. [2] ("*parties*") for the text.

VI. 1 "in any trespass" add marg. Or, *by*

10 "as" add marg. Or, *since*

11 Let the marg. ("*write*") and the text exch places.

EPHESIANS.

I. 16 For "and which *ye shew*" read "and the which *ye shew*" and in marg. [2] for "insert" "omit"

II. 2 For "power" read "powers" (with marg *power*.)

III. 13 For "ye faint not" read "I may not faint" (

17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*

22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*

Omit marg. [3] ("*I do not make known*")

II. 1 For "comfort" read "exhortation"

6 For "being" read "existing" and omit marg. [2]
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. [3]

14 For "disputings" read "questionings"

15 For "may be" read "may become"

III. 8 Substitute marg. [2] ("*refuse*") for the text.

9 For "of God" read "from God"

12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on" and in marg. [5] for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"

13 For "apprehended" read "laid hold"

IV. 4 Omit marg. [1] ("*Farewell*")

19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"

II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg. [3]

III. 5 For "Mortify" read "Put to death" and omit marg. [1]

16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg. [1] run *claimed authority*, and then let the marg. and the text exchange places.

IV. 12 For "honestly" read "becomingly"

V. 22 Omit marg. [1] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"

10 For "are perishing" read "perish" with the text in the marg.

III. 2 Omit marg. [1] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"

18 Substitute marg. [2] ("*led the way to thee*") for the text.

II. 4 Read "who would have all men to be saved"

15 Let marg. [3] and the text exchange places.

V. 12 For "faith" read "pledge" (with marg. Gr. *faith.*)

VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption.*

II. 26 Read "having been taken captive by him unto his will"; and let marg. [3] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*

II. 13 Let the text and marg[illegible] exchange pl[illegible]

III. 10 For "A man . . . here[illegible]

HEBREWS.

I. 7 Omit marg. [1] ("*spirits*")
9 To the first "God" add marg. Or *O God*

II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)

17 For "might be" read "might become"

III. 9 Let marg. [1] ("*Where*") and the text exchange places.

11 "As" add marg. Or, *So* So in iv. 3.

IV. 2 Let the text and marg. [2] exchange places, reading in marg. "Many ancient authorities" etc.

7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.

VI. 1 For "let us cease" etc. read "leaving [1] the doctrine of the first principles of Christ, let us" with marg. [1] Gr. *the word of the beginning of Christ.*

9 In marg. [1] for "*are near to*" read "*belong to*"

VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*

IX. 4 Let marg. [3] and the text exchange places.

9 For "parable" read "figure" So in xi. 19.
Omit "*now.*"

14 "the eternal Spirit" add marg. Or, his *eternal spirit*

17 Let marg. [5] and the text exchange places.

X. 1 For "they can" read "can" (and for marg. [4] read Many ancient authorities read *they can.*)

22, 23 Let the text and marg. [1] exchange places.

25 For "the assembing of ourselves together" read "our own assembling together"

X. 34 For "[2] ye yourselves have" read "[1] ye have for yourselves" (and omit marg. [2], letting marg. [1] read Many ancient authorities read *that ye have your own selves for a* etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.

5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg. [3] run Many ancient authorities read *themselves.*)

17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected* (*for he found no place of repentance,*) etc. Or, *rejected; for . . . of repentance* etc.

XIII. 18 For "honestly" read "honourably"

20 For "the eternal" read "an eternal"

24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"

17 For "boon" read "gift"

III. 1 For "many" read "many *of you*"

IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God*

1 PETER.

II. 2 In marg.[3] for "*reasonable*" read "*belonging to the reason.*"

V. 2 For "according unto God" read "according to *the will of* God" (and so in marg.[2]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg.[4] and the text exchange places.

7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*

17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.[3]

18 For "come" read "borne" and omit marg.[4]

II. 13 For "love-feasts" read "deceivings" and in marg.[5] read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)

V. 18 Substitute marg.[2] for the text, and add marg.[2] Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg.[2]

8 For "with the truth" read "for the truth"

JUDE.

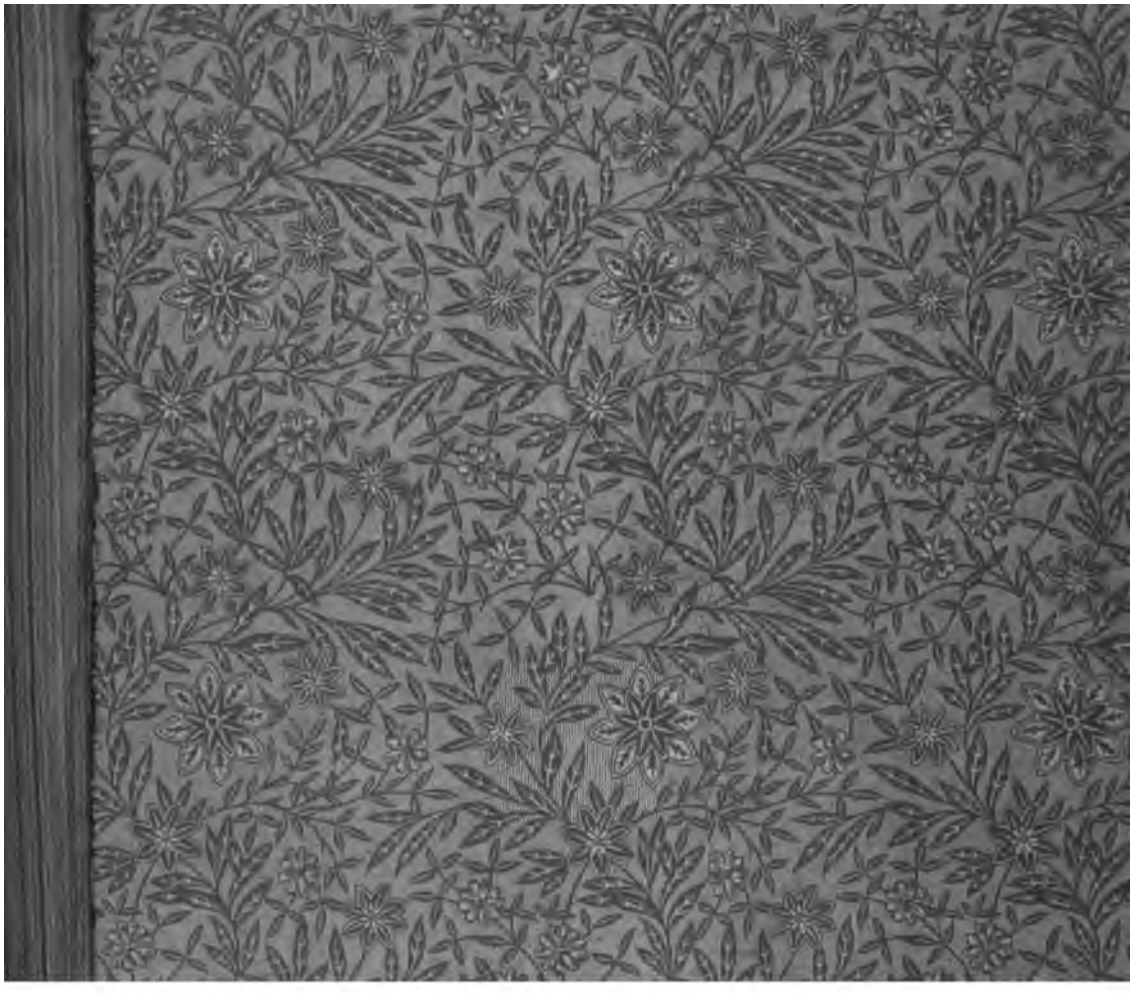
1 For "Judas" read "Jude" and add marg. Gr. *Judas.*

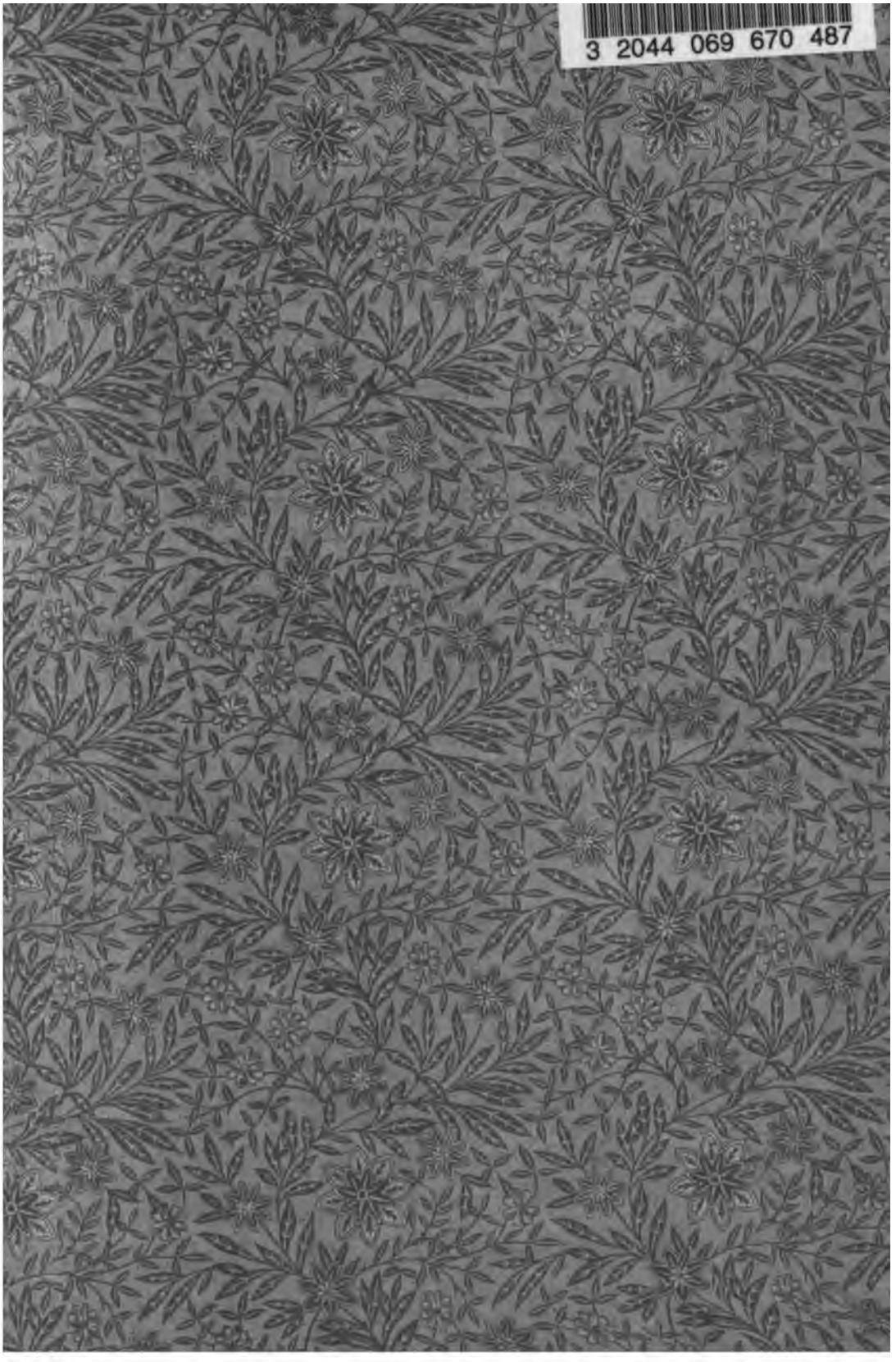
4 For "set forth" read "written of beforehand" putting the present text into the marg.

22 Against "And on some" etc. add the marg. Some ancient authorities read ***And some refute while they dispute with you.***

REVELATION.

I. 8 Omit marg.[6] (*"the Lord, the God"*)
13 Omit marg.[3] (*"the Son of man"*)
III. 2 For "fulfilled" read "perfected"
IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]
V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*
VI. 6 "A measure" etc. add marg. [instead of marg.[4] and[1]] Or, *A chœnix* (i. e. about a quart) *of wheat for a shilling*—implying great scarcity.
11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.
VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)
X. 6 Substitute marg.[3] (*delay*) for the text.
XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"
XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
8 Let marg.[1] and the text exchange places. [Comp. xvii. 8.]
XIV. 6 For "an eternal gospel" read "eternal good tidings"
15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*
XV. 2 For "that come" read "that come off"
XVI. 9 For "the God" read "God"
16 "Har-Magedon" add marg. Or, *Ar-Magedon*
XIX. 15 For "of Almighty God" read "of God, the Almighty"
XXII. 3 For "do him service" read "serve him"

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